The CHRISTIAN CENTURY

Published Weekly

LIBRARY
MAY - 1 1938
DARTMOUTH COLLEGE

The Super-Navy Is Not for Defense!

An Editorial

How Will Hitler Reward the Cardinal?

By Martin Schroeder

Kagawa and the War

By Helen F. Topping

I Dread Mother's Day!

By Marion E. Kinneman

THE MAY SURVEY OF BOOKS

15 Cents a Copy • May 4, 1938 • Four Dollars a Year

In This Issue

MARTIN SCHROEDER has contributed several articles to The Christian Century. He is a member of the staff of the Board of American Missions of the United Lutheran Church, with headquarters in Lincoln, Neb.

MARION E. KINNEMAN is the wife of a professor at the Illinois Normal College, Normal, Ill.

HELEN F. TOPPING has recently returned from Japan where she has long been associated with the evangelistic and social mission of Dr. Kagawa.

JOHN KNOX is the managing editor of *Christendom* and a member of the staff of The Christian Century.

EDWIN T. BUEHRER is minister of the Fellowship (Community) Church of Orono, Maine, and a frequent contributor to The Christian Century.

BENSON Y. LANDIS is the editor of *Rural America* and associate director of the department of research of the Federal Council of Churches.

EDWIN MCNEILL POTEAT is the minister of the Euclid Avenue Baptist Church, Cleveland, O.

CHARLES F. STRONG is a special student of American history, living at Smithshire, Ill.

HORNELL HART has been professor of social ethics at Hartford Theological Seminary, but is soon to join the faculty of Duke University.

WARE W. WIMBERLY is minister of the Presbyterian Church, Greenfield, Iowa.

FRED EASTMAN is professor of religious drama at the Chicago Theological Seminary.

WINIFRED L. CHAPPELL is a member of the faculty at Commonwealth College, Mena, Ark.

CHARLES T. HOLMAN is associate professor of practical theology at the divinity school of the University of Chicago.

The CHRISTIAN CENTURY

May 4, 1938

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1938 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 547
- The Supernavy Is Not for Defense! 550
- Who Is Being Misinterpreted? 551

Quintus Quiz: Egocentricity 554

Contributed Articles
- How Will Hitler Reward the Cardinal? by Martin Schroeder 555
- I Dread Mother's Day, by Marion E. Kinneman 557
- Kagawa and the War, by Helen F. Topping 558

May Survey of Books
- Christian Beginnings, by Morton Scott Enslin 561
- The Lasting Elements of Individualism, by William Ernest Hocking 561
- They Starve That We May Eat, by Edith Lowry 562
- The Acts of the Apostles in Present-Day Preaching, by Halford E. Luccock 562
- Wooster of the Middle West, by Lucy Lilian Notestein 563
- Man Against Himself, by Karl A. Menninger 563
- The Diary of a Country Priest, by George Bernanos 564
- The Zeal for Thy House, by Dorothy L. Sayers 564
- Burgos Justice, by Ruiz Vilaplana 565
- Reconstruction: The Battle for Democracy, by James S. Allen 565
- The Soul Doctor, by Charles Reed Zahniser 566
- Books in Brief 566
- Books Received 567

The Question Box 567

News of the Christian World
- Correspondence from the Near East 568
- Correspondence from Florida and Georgia 568
- Correspondence from New York 570
- Correspondence from Austria 571
- Correspondence from England 571
- Correspondence from Milwaukee 572
- Correspondence from Denver 573

The New Films 574

Calendar of Coming Events

May 2-4. Ninth Annual Missionary Education Institute, Third Christian Church, Indianapolis, Ind.
May 3, 4. National fellowship meeting, Disciples of Christ and Churches of Christ, West Side-Central Church of Christ, Detroit, Mich.
May 3-6. National Council Y. M. C. A., Hotel Jefferson, St. Louis.
May 4-6. Kansas Council of Christian Education, Regional State Sunday School Convention, Lyons.
May 6-8. All-Chicago Youth Congress, Hotel La Salle.
May 8-10. Kansas Council of Christian Education, Regional State Sunday School Convention, Garden City.
May 9, 10. Chicago Baptist Association annual meeting, North Shore Baptist Church.
May 10-13. All New England Conference of the Rural Church, Keene, N. H.
May 11-15. Evangelical State Conference, First Evangelical Church, Oshkosh, Wis.
May 11-13. Kansas Council of Christian Education, Regional State Sunday School Convention, Plainville.
May 12-16. Southern Baptist Convention, Richmond, Va.
May 14, 15. Unitarian Laymen's League Convention, All Souls' Unitarian Church, Indianapolis, Ind.
May 15-17. Western Unitarian Conference Annual Meeting, All Souls' Unitarian Church, Indianapolis, Ind.
May 16-18. Congregational State Conference, Allin Church, Dedham, Mass.
May 17. Eastern Synod, Reformed Church in the U. S., Lancaster, Pa.
May 17-19. New York Congregational Conference, First Congregational Church, Niagara Falls.
May 18. New England Methodist Episcopal Annual Conference, First Church, Lynn, Mass.
May 19. General Assembly, Presbyterian Church in U. S., Meridian, Miss.
May 23. Pittsburgh Synod, Reformed Church in the U. S., Harmony, Pa.
May 24. Vermont Methodist Episcopal Annual Conference, St. Albans.
May 24, 25. Community Church Workers Biennial Conference, Community Church, Park Ridge, Ill.
May 25. General Assembly, United Presbyterian Church of North America, Cleveland, O.
May 26. Presbyterian Church in U. S. A., General Assembly, Philadelphia.
May 26. Utah Methodist Episcopal Annual Conference, Salt Lake City.
May 26-31. Northern Baptist Annual Convntion, Municipal Auditorium, Milwaukee.
May 28-30. National Anti-War Congress, Rialto Theatre, Washington, D. C.
June 1. Southern New England Episcopal Annual Conference, S. Manchester, Mass.
June 1. New Mexico Methodist Episcopal Annual Conference, Las Vegas, N. M.
June 2. Western-Norwegian-Danish Methodist Episcopal Annual Conference, San Pedro, Calif.
June 2. Reformed Church in America General Synod, Asbury Park, N. J.
June 7. Reformed Church in the United States Ohio Synod, Massillon.
June 7. Wyoming Methodist Episcopal Annual State Conference, Torrington.
June 9-15. Norwegian Lutheran Synod Convention, Mankato, Minn.
June 13. Synod of the Potomac of the Reformed Church in the United States, Frederick, Md.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LV CHICAGO, MAY 4, 1938 NUMBER 18

EDITORIAL

TWO BILLS, one recently introduced in the Senate (S. 419) and the other in the House (H. R. 10340), should pass. Similar in wording, they propose to bring into effect the recommendations of the President's advisory committee on education with regard to providing free library service for rural regions. Not many Americans realize how hard it is for those who live outside towns or thickly populated country districts to obtain books from libraries. Whereas only 5,500,000 live in urban areas not served by public libraries, there are 39,500,000 rural dwellers in the United States beyond the reach of all library service. The bills now before Congress would make available during the next fiscal year $2,000,000 for the extension of free library service to these people in the open country. In the following year, $4,000,000 would be devoted to the same purpose, and in the year after that $6,000,000. The money would be allocated by the United States office of education on the basis of rural population to state library agencies, after the federal office had approved the plans which the state agencies would work out for the detailed administration of the fund. It may seem superfluous to argue in favor of the passage of such a proposal. It is, in fact, so obviously sensible that this constitutes its greatest legislative weakness. With so little money involved, and vocal opposition lacking, it is possible for the rural library bills to die of inattention. That danger, however, can be easily guarded against.

Library Service for Rural Regions

Hitler to Require Oath Of Protestant Pastors

THE REPORT that the German government has decided to require all Protestant pastors to take the civil servants' oath of allegiance to Hitler will surprise no one. In fact, many will be surprised that the requirement has not been made all along. The new development is described in the press as "a decisive blow at the independence of the Protestant church." The fact is, however, that the Protestant church in Germany has never been independent, and so long as it continues to depend almost entirely upon state support for its maintenance, it can hardly lay proper claim even to the strictly circumscribed freedom which is allowed social institutions generally in the nazi state. German Protestant ministers are in fact civil servants, and Hitler is only confronting them with the reality of their position in demanding that they take the civil servants' oath. So far attempts at enforcing the new policy have apparently been made only in Mecklenburg and Thuringia, provinces where German Christian bishops, sympathetic with National Socialist aims, are in charge. Even there it is reported that a good half of the ministers have objected to taking the oath. There is certain to be even less readiness to acquiesce in other parts of Germany. But it remains to be seen how far this opposition will be prepared to go. The penalty for refusal to swear allegiance to the Führer is "dismissal without pension." Until the German Protestant pastors are willing to incur that penalty—in fact, to repudiate the whole system of state support—their opposition to any particular requirement of the state will be half-hearted and ineffective.

Newspaper Publishers Blame Everything on President

"WITH many essential elements for recovery present, what principal obstacle prevents it?" *Editor and Publisher,* newspaper trade journal, telegraphed this question to the publishers of more than a score of the more important American newspapers and in its issue of April 16 presents their answers. Taken generally they can hardly be described as brilliant, and those readers who have not already learned the futility of looking to the general run of newspapers for constructive leadership will find it hard to resist the evidence of incompetence which the exhibit contains. Some answers are less inept than others, of course, but all except one of them find the cause of all our difficulties in the President's "interference" with business and in business' fear of what the President will do next. Colonel McCormick of the *Chicago Tribune* puts their views in a nutshell when he says:

"It will be necessary to defeat the big dictator bill, and then repeal the little dictator bills, namely the NLRB, the TVA, the AAA and the Guffey Act." In other words, get rid of the New Deal, set business free to go its own ruthless way, absolve the federal government of all responsibility for human welfare—and all of our troubles will be over! Only one of the replies to the query reveals anything like an intelligent understanding of the realities of our complex social situation. It is the answer of William Allen White of the *Emporia Gazette,* and the editors of *Editor and Publisher* indicate their recognition of its uniqueness by printing it under a separate head and in heavy type. Mr. White's statement is worth quoting:

> The obstacle to the thing we call recovery is not fear of one man. If Roosevelt, Hitler, Mussolini and Stalin were to die within a month, the obstacle would remain. For hundreds of millions of men, round pegs in square industrial holes not functioning fully to capacity, although our presidents and dictators all were dead, would still feel that the distributive system of Christendom is not perfect. These hundreds of millions will continue to agitate for a larger share than they now receive in the gross product of the machine age.
>
> Universal education and the common use of machinery have fused a new dynamite of discontent in the world. In Europe, the common man has turned futilely to the dictator. Soon the dictator will pass. In America, the forgotten man turned to Roosement. Roosevelt also is temporary. His followers are here to stay. Unless the wisdom of man can find some fair way to secure exceptional rewards to exceptional men who have organizing talents and at the same time to establish a universally high standard of living which will satisfy the common man who has only a common talent, we shall have no peace in business or industry.

Keep the Civil Liberties Inquiry Going!

THE Senate civil liberties committee has asked for an added appropriation of $60,000 to keep its work going. The committee states that it has no more than scratched the surface of what is being done to deny civil liberties, especially when labor disputes are in progress. It wants to carry its investigation much farther. But it states that it must have the added appropriation even to make possible the printing of the record which it has already compiled. This latter statement has rallied all the reactionary forces in Washington to prevent, if possible, the further functioning of the committee or the printing of its full record. If there is any chance of keeping the devastating facts which Senator La Follette and his colleagues have been bringing to light out of an official government publication, the industrial lobbyists in the capital mean to see that it is done. In the meantime, it is interesting to note two recent disclosures brought out before the committee. It has been shown, for one thing, that since the launching of the investigation hundreds of detective agencies, employer associations and large corporations have destroyed their records or, as the committee says, "altered their books and 'corrected' their canceled checks." "In various business quarters," the committee comments, "record-keeping has gone out of fashion, and bookkeeping has given way to 'book-cooking'." In the second place, the committee has now proved that the "back to work" and "law and order" movements in many towns where strikes occurred last year followed a pattern carefully worked out by trade associations and set up in the communities involved without the knowledge of the well-meaning but naive citizens who were enlisted. It is doubtful, for example, whether more than a handful of insiders knew the part which the National Association of Manufacturers was playing in promoting the "citizens' committee" at Johnstown. Yet an employer association witness before the Senate committee called the formation of such committees "the new technique in strike-breaking."

'Stick to the Teachings Of Jesus'

SPEAKING of revelations before the Senate civil liberties committee, we are indebted to *Labor,* weekly organ of the railway brotherhoods, for an account of an incident which should be of interest to every churchman. At one of the sessions of the committee the Rev. Charles F. MacLennan, of the Willoughby (Ohio) Presbyterian Church, was called to testify. Mr. Charles K. Arter, former president of the Cleveland Chamber of Commerce, who was present as attorney for the Associated Industries of Cleveland, violently objected, but Senator La Follette ruled that Mr. MacLennan should go ahead and testify anyway. Thereupon the minister took the stand and told of the unsuccessful efforts of workers to organize in rubber plants in Willoughby, a Cleveland suburb. After such a failure in 1935, Mr. MacLennan arranged to have a union leader address a meeting of the Lake County Ministerial Association. But when the minister and the guest speaker arrived at the meeting, Mr. Arter, the county prosecuting attorney, the factory manager of the Ohio Rubber Company and an official of the Diamond Alkali Company were all present. Mr. Arter warned the ministers that they would commit a "moral delinquency" if they listened to the union leader; he insisted that the gospel has nothing to do with economics or business, and that the clergy should stick to the gospel. Whereupon the ministers voted to hear the union leader. So much for the story told by the Rev. Mr. MacLennan on the stand at Washington. But at that point Mr. Arter seized the limelight. Leaping to his feet he shouted at the clergyman: "There are very few churches of any denomination in Cuyahoga and Lake counties that have not gotten substantial sums of money from my family. I think that is true of your church, MacLennan. I told you at the ministerial association meeting, MacLennan, that I was a good deal older than you, and that my advice to you was to stick to the teachings of Jesus Christ and let business run itself."

English Anglo-Catholics Threaten Withdrawal

THE REPORT, published on January 13 (see The Christian Century for January 26), of the doctrinal commission of the Church of England, which under the leadership of the Archbishop of York labored sixteen years to draw up a statement of faith upon which Anglicans of all persuasions might unite, has been made the object of bitter attack in a statement just issued by the Catholic Advisory Council, which claims to speak for 2,000 Anglo-

catholic ministers and 50,000 Anglo-catholic laymen. This group not only takes exception to the alleged doctrinal laxity of the commission's report, but uses the occasion to denounce other "serious errors prevalent among us," such as the admission of members of "dissenting bodies" to holy communion, the tacit acknowledgment of the validity of nonepiscopal orders, and the remarriage of divorced persons. Singled out for particular criticism are the "public support" being given by many bishops to the "proposals for union in India and elsewhere" and the communion service at Oxford last summer at which the Archbishop of Canterbury presided and to which the members of the World Conference on Life and Work were admitted. (Those non-Episcopalians who were disposed at the time to discount the significance of that service should read the Anglo-catholic statement.) The manifesto ends with an allusion to possible division of the Church of England although it states that the council will make every effort to prevent "this threatened disintegration": "If the doctrinal standards of the Church of England and its established order in regard to the ministry continue to be set aside, the bishops will eventually force upon many loyal and devoted churchmen a most painful conflict between their attachment to the Church of England and the allegiance they owe to that one holy catholic and apostolic church in which they daily profess their belief." One hopes it may not come to that, but a worse alternative would be a Church of England united on the basis of any such platform as those responsible for this statement propose.

American Anglo-Catholics Make Similar But Milder Protest

OF SIMILAR general purport, although conceived in more irenic spirit, is the statement issued last week on behalf of 1,406 clergymen of the Protestant Episcopal Church. This statement, addressed to Presiding Bishop Tucker with the request that it be presented to the next meeting of the House of Bishops, deals largely with the question of intercommunion and voices scarcely concealed protest against the act of the Archbishop of Canterbury in admitting non-Episcopalians to the communion and against the similar act of Bishop Freeman of Washington last fall. The Episcopal Church "cannot with integrity enter upon or encourage efforts toward Christian reunion except such as are based upon the terms of the Lambeth Quadrilateral, namely, the Apostles' and Nicene creeds, the sacraments of holy baptism and holy communion, the Bible as rule of faith, and the historic episcopate." Intercommunion among Christians, before unity in faith and order is achieved, is not only condemned as unlawful but is deplored as a hindrance to genuine and permanent reunion, an end to which the signers of the statement profess themselves as devoted as any others. It is probably not accidental that this statement is published on the eve of the World Conference committee meeting at Utrecht, in which American Episcopalians are to be represented by two of their bishops, James DeWolf Perry of Rhode Island and George Craig Stewart of Chicago. Both bishops, while belonging to the more conservative wing of the Episcopal Church, in recent years and especially since the Oxford and Edinburgh conferences last summer have revealed a disposition toward fuller cooperation with the ecumenical movement. It is hardly to be expected that this statement, signed by a minority of the Episcopal clergy, will weaken their purpose.

Northern Dollars or Southern Citizens?

THE NATION has become accustomed to the spectacle of senators and representatives from southern states bitterly resisting the enactment of wage and hour laws designed to protect their own constituents. An advertisement, inserted by the state of Mississippi in the *New York Times* of April 7, indicates clearly enough what lies back of this opposition. The advertisement is an appeal to northern capitalists to invest in Mississippi's new silk mill industry and reads as follows:

> Full-fashioned hosiery from Mississippi mills is now a reality. This recent and rapid addition to the state's expanding list of new industries has revealed that Mississippi offers experienced hosiery manufacturers those requisites so necessary to efficient and profitable operation—
>
> 1. A climate favorable to intricate knitting machinery.
> 2. Long hours of daylight and sunshine.
> 3. Friendly and intelligent workers.
> 4. Fast distribution facilities—to all markets of the new south and the nation.
> 5. Communities that cooperate with industry to the mutual advantage of business and labor.
> 6. State laws favorable to sound industrial development.
>
> Hosiery knitting is only one of the state's many industrial activities that are enjoying profitable operation. Investigate the new Mississippi! A friendly people, an ideal climate, an abundance of raw materials, plus laws favorable to sound industry, await you. YOUR INQUIRY WILL BE CONSIDERED CONFIDENTIAL.

Economic Justice, bulletin of the National Religion and Labor Foundation, accompanies a display of this advertisement with an account of an actual investigation of wage scales in Mississippi mills. A silk mill, moved several years ago from Paterson, New Jersey, pays $14 a week to skilled workers to whom in New Jersey it had paid $37.50, and to unskilled workers it pays a weekly wage as low as $2. By "friendly workers" the state of Mississippi means workers who are forced to work for starvation wages, and by "laws favorable to sound industry" it means laws protecting the employer against any interference, either by the state or by organized labor, with his "right" to exploit the state's citizens for his own advantage. Thus a state which a feudalistic agricultural economy has brought to the brink of ruin seeks salvation in an equally hopeless industrial feudalism.

France Seeks an Italian Accord

HARD on the heels of the Anglo-Italian understanding, conversations looking toward a general accord have been opened between France and Italy. The policy will not be popular with the most radical elements in France, and it has clearly jolted President Benes of Czechoslovakia, but most observers will ask, What else was there for France to do? She can no longer maintain even the

pretense of relying on the league for support. Great Britain's return to old-fashioned power politics has put a quietus on the political pretensions of the league. The Anglo-Italian understanding has given Mussolini the upper hand, so far as France is concerned, in the Mediterranean and in Spain. So far as the security of her borders goes, the Russian alliance looks like a liability rather than an asset. Unable to contemplate the possibility of isolation from England, and equally fearful of being caught in a fascist nutcracker, France has decided to woo Mussolini. And the quicker the better. This is, according to the old canons, realistic diplomacy. It even has a chance—an outside chance—of producing a sudden shift in the European balance of power, with Mussolini throwing in his lot with England and France to put the brakes on Hitler. (Of course, Mussolini swears that this can never happen; that the Berlin-Rome axis is impregnable; that he quite understands why Hitler has marched his troops to the Brenner pass and is happy about the whole thing. But Hitler does not forget what Italy did in 1915.) Whatever happens, it is clear that all the nations of Europe, under the influence of the shock administered by Hitler's swallowing of Austria, are frantically trying to arrange a new balance of power. Whatever the outcome of this effort, it has already destroyed the picture not so long ago being painted for American eyes—the picture of the democracies joining hands against the dictators. For their own protection, the democracies of Europe are now glad to shake hands with any dictator (except Stalin) who proves willing.

The Super-Navy Is Not for Defense!

WHAT does it take to stir the American people over a pending government policy? Why will the public rouse in its wrath at the prospect of one bill passing Congress, and remain almost silent while another —with equal or greater potentialities for evil—is under consideration? The questions are suggested by the contrast between the public excitement while the reorganization bill was before Congress a few weeks ago and the apathy now that the Senate is debating the supernavy building bill. The reorganization bill was so innocuous, in its final form, that it almost deserved to be defeated for that reason. Yet hundreds of thousands of citizens became convinced that it represented a basic threat to their liberties and rejoiced when the bill was defeated as though the republic had been saved from imminent destruction. The supernavy bill represents an avowed readiness to send American boys to overseas wars. Yet the majority of American citizens do not even know that it is up for passage.

The naval building bill now before the Senate repudiates everything that Americans have believed concerning the purpose of their navy. Take a hundred typical American citizens and ask them what the United States navy is for, and they will all tell you that it constitutes the nation's first line of defense. Ask them what they mean by defense and, although their replies will not be so unanimous, in general they will draw a picture of fighting ships guarding a line drawn from the tip of Alaska through Hawaii to the Panama Canal, and thence through the Caribbean and northward to Maine. This is the area which the American citizen thinks of his navy as defending; it is to keep this area free from foreign invaders that this citizen pays taxes. When an American Legion post passes a resolution in favor of a navy that can provide an adequate national defense, this is what it has in mind. When a candidate for Congress pledges himself to vote for a navy large enough to defend our shores, this is what he is understood to be promising.

This is the conception on which the navy has been developed up to the present. But if the pending supernavy bill passes the Senate it will no longer be so. The bill now under debate is not designed to create that kind of defensive navy at all. On the contrary, as the committee report accompanying the bill openly avows, the pending bill calls for authorization of a building program which will give the United States a navy capable of fighting on every sea and establishing naval supremacy anywhere in the world! The naval policy underlying the supernavy bill which Mr. Roosevelt is pushing through Congress rejects the idea of national defense which Americans have hitherto held, and would put in the hands of the President the greatest offensive naval weapon ever wielded by a modern ruler. And this intention of having a superfleet capable of carrying on offensive warfare is frankly stated.

When Mr. Roosevelt's supernavy building bill originally came up in the House, our readers will remember that a special section was written into it outlining the purpose which the newly expanded navy was intended to serve. This section, it later became known, had been written by the chairman of the House naval affairs committee in collaboration with the President. In legal phraseology it committed the navy to taking in so much territory and to a readiness to fight for so many reasons that the naval expert of the *New York Times,* although a big navy exponent, remarked: "A naval force adequate to carry out such a program has never been dreamed in this country." (For a full discussion of this proposed section of the naval building bill the reader is referred to the editorial, "Why Mr. Roosevelt Wants a Supernavy," in The Christian Century for February 23.) But when the House came to pass the bill, it left this section out, doubtless thinking that it was hardly politic to fling in the face of foreign governments an official declaration that the United States navy was being prepared to fight any nation or group of nations anywhere and at any time.

However, although the House did not officially adopt this statement of naval policy drawn up by President Roosevelt, the Senate naval affairs committee has put an even more bellicose statement of policy into its report favoring the supernavy. Along with its proposed increase in the size of this supernavy over even the enormous authorization voted by the House, the Senate committee has flatly and openly rejected the idea that this navy is for defense, as the American people understand that term. "A navy for defense only, in the military sense," says the report, "from which an enemy need fear no harm, is of small importance in diplomatic relations, during a threat

of war, for it is useless as a deterrent of war." In other words, what this bill contemplates is a navy so large that it can be sent anywhere in sufficient strength to overawe any other nation, thus acting as a "deterrent" of war. Talk about policing the world!

This revelation of the abandonment of the old American idea of a navy for defense only comes in the Senate report as the climax to a fantastic argument in favor of the proposed supernavy. The line of reasoning by which the Senate committee seeks to justify the gigantic costs of the naval building program follows this course: (1) The United States is not completely self-sufficient. There are certain commodities from which we might conceivably be cut off in time of war. We produce no tin, rubber, manila fiber, quinine and silk; we have to import most of our manganese, chromium, tungsten and quicksilver. (2) To cut this nation off from these materials, foreign nations might not try to blockade our ports—which would be impossible with the navy we now have—but they might establish long distance blockades at the point of production. (3) Therefore, we must have a navy large enough to go anywhere and defeat any fleet which might be concentrated in any foreign sea, thus breaking up any long distance blockade.

The committee says nothing about the possibility of collecting, for less than a tenth of the cost of the proposed supernavy, sufficient stores of these needed materials to supply this nation for years. But let that pass. It is the abandonment of the old American idea of a defensive navy that really matters.

Of course, the Senate committee has not said in so many words that the supernavy is to be for aggressive purposes. Except for the one statement from the report already quoted, heaping scorn on the accepted idea of a defensive navy, the committee tries to camouflage what it is doing by resorting to the old trick of using a false label. It calls the sending of an American fleet to fight the Japanese in Asiatic waters, or the Germans in the North Sea, or the Italians in the Mediterranean, "as much an act of national defense as the sinking of an enemy submarine in New York and San Francisco harbor." But what does the report mean by "defense"? That is the crux.

National defense, it is now held, involves the "protection of citizens on legitimate business abroad; protection of American commerce and merchant marine to maintain the American standard of living; guarding approved national policies against foreign encroachment or abuse." Were ever words more plainly designed to give the President and his state department power to intervene with armed force anywhere, at any time, and for any reason? What scheme of imperialist aggrandizement, however mean or rapacious, could not be justified by a bellicose administration as a "foreign encroachment or abuse" on some "approved national policy"?

But to leave no doubt as to exactly what this new definition of national defense has in mind, the Senate report defines a defensive navy as "one that is strong enough to defeat the enemy fleet wherever it can be brought into action." An American defensive fleet, in other words, is to be one big enough to take the offensive against any other fleet anywhere in the world. Yet there are American citizens who complain because other countries fail to understand that the United States is a peace-loving nation!

With such a bill as the supernavy building authorization up for action, supported as it is by this official committee report defining the purpose of the proposed fleet, the situation in Washington is of tremendous gravity. This bill, the Senate report makes clear, has in view overseas wars, wars in far-off spots on the world map, and nothing else. It is direct notice served on the American people to prepare their sons to die in distant waters, "wherever an enemy fleet can be brought into action." A group of senators is fighting the bill, intelligently, courageously, persistently. But they are getting precious little help from the nation at large. Why not? Why this public apathy? Can it be that the American people have really not been sincere in saying that America's armed force was for defense of these shores? Can it be that the American people are ready now to approve fleets planned to carry on aggressive action in all the seas that cover the globe? If they are *not* ready to approve this aggression in the name of defense, why don't they speak up?

Who Is Being Misinterpreted?

AN editorial in the *Woman's Press,* official organ of the national Y. W. C. A., has come belatedly to our attention. It is entitled "A Misinterpretation and the Answer." The Y. W. C. A. is one of the eleven organizations of American women affiliated with the Conference on the Cause and Cure of War. The editorial charges The Christian Century with misinterpreting the policies of the Conference on the Cause and Cure of War held last January. It appears in the March number of the magazine. Although not the matter of first importance, this date and other dates to be mentioned are relevant to an answer to the question, "Who is being misinterpreted?"

In its issue of February 2 The Christian Century published an editorial comment on the Cause and Cure conference. In its issue of February 16, we published three communications by prominent women leaders, including Miss Josephine Schain, chairman of the National Committee on Cause and Cure of War, and Mrs. Kendall Emerson, chairman of the Public Affairs Committee of the National Board of the Y. W. C. A. The writers of these letters called attention to a technical error which seemed to be implied in the original editorial. This correction was accepted in an editorial in the same issue of February 16, but it was pointed out that the error in no degree affected the validity of our original comment on the trend in the Cause and Cure conference.

It was our intention to drop the subject at that point, in the belief that a full hearing had been given in our pages to defenders of the conference, and that any further editorial discussion was inadvisable. After the February 16 issue of The Christian Century had gone to press, a letter was received from Mrs. Frederic M. Paist, president of the

National Board of the Y. W. C. A., dated February 8, in the same vein as the three letters then being published. No new considerations were advanced by Mrs. Paist entitling her letter to publication. It was expected that she would follow it with a request that it be withheld from publication inasmuch as the matter had been sufficiently aired in the issue of February 16. Receiving no such request, the editor wrote Mrs. Paist, calling attention to the letters previously published and to the editorial comment prompted by them, and suggesting that further discussion of the matter would be inadvisable from the standpoint of the Cause and Cure conference.

Thereafter The Christian Century began to receive inquiries from Y. W. C. A. officials in all parts of the country, some of them protesting against our refusal to publish Mrs. Paist's letter with its demand for "a public statement explaining the [our] inaccuracy." It was evident that Mrs. Paist's letter had been sent to local Y. W. C. A.'s throughout the country, but with no indication whatever that The Christian Century had already and promptly done what this letter asked to be done, that is, it had published protest letters like Mrs. Paist's and had made "a public statement concerning the inaccuracy." Others who had read our issue of February 16, wrote expressing amazement that Mrs. Paist should broadcast her communication in total disregard of the facts which contradicted the implications she intended her broadcast to convey.

Our patience was not broken by this effort to discredit The Christian Century's good faith in a matter which we regarded as of major importance. Having uttered our warning, it was our firm intention to leave the matter to discussion by the several affiliated bodies—letting further comment wait upon further developments.

The publication of the editorial in the *Woman's Press*, in the March number, alters this intention. It seems necessary, much as we begrudge the use of space for this purpose, in justice to the host of Christian Century readers in the Y. W. C. A. organization—who, as Mrs. Paist and other critics concede, "have been accustomed to rely on your fairmindedness and accuracy"—to set the facts before them and before the larger body of readers connected with the other organizations affiliated with the Cause and Cure conference. We begin by repeating here our editorial of February 2:

> The women's Conference on the Cause and Cure of War has been holding its annual session in Washington. This organization, under the leadership of Mrs. Carrie Chapman Catt, claims to speak for eleven other women's organizations with a membership of 7,000,000, on peace. It represents, roughly speaking, the middle-class, club-going women of this country. As is generally the case, its program this year was entrusted to professors and promoters of organizations committed to the "collective security" idea of establishing world peace. Formerly these policy-makers were all for securing this collective security through the League of Nations, and especially through American participation in the league. With this program rendered inconceivable by the course of events, the insiders who make the program of the women's conference this year had to come up with a new formula. They did so. They committed the women's organizations represented at Washington to a cure by "progressive sanctions which involve economic measures and even the use of military force." At a time when even the league is cutting itself free from the sanctions incubus, it would hardly be expected that that demonstrated delusion would be picked up again in this country. But apparently only a few of the women delegates at Washington realized what the convention was doing. Presently the rank and file will begin to wake up. Then they will realize that their representatives voted a blank check to the administration—a blanket promise of support from the women of America for the administration in case it decides to fight an Asiatic war. For that, in plain terms, is exactly what the resolution promised. And it is exactly what the leaders of the conference meant it should promise. Do the women in the organizations "represented" in the Conference on the Cause and Cure of War really mean that they are ready to give their sons to another adventure in peace-making by "the use of military force"? So soon?

This editorial evoked immediate protest letters from certain leaders of the conference. Three of these were published in our issue of February 16. Instead of reproducing these we give here Mrs. Paist's own letter of February 8 which was identical in substance with the three published letters. It was this letter which Mrs. Paist caused to be published in the March number of the *Woman's Press*, leaving the impression that no further developments beyond the date of its writing or before the publication of the magazine, had taken place:

> My dear Mr. Morrison:
>
> As president of one of the eleven member organizations in the National Committee on the Cause and Cure of War, I am very much disturbed over the editorial in The Christian Century of February 2, entitled, "Women Would Cure War By Having Another."
>
> Enclosed is the official program adopted at the Cause and Cure of War Conference. You will note that the quotation used in your editorial has no place in it. The phrase to which you refer was contained in a tentative report of progress made by a committee studying the relation of national defense to foreign policy. The report was not presented for approval and adoption; it has not yet been studied by the eleven organizations; it is not a part of the 1938 official program recommended to the eleven organizations.
>
> Accidents in reporting conferences sometimes happen, particularly when a periodical does not have an official reporter at the conference but depends upon second-hand information. If it were not for the seriousness of the international situation at this time, we would let the incident pass with a personal expression of regret on your part, but today it is a matter of great consequence that an organization working to eliminate war should be accused of fostering war.
>
> The Christian Century is read by many Y. W. C. A. members, and they have been accustomed to rely on your fairmindedness and accuracy. This editorial is not only inaccurate but seems to us to be written in such a vein as to cast discredit on the motive and intelligence of the delegates at the conference.
>
> Under the circumstances we would very much appreciate a public statement in The Christian Century, explaining the inaccuracy. More than that we cannot ask, although it would help restore our confidence in your periodical if at the same time there could be a disclaimer of any intent to cast discredit on a national movement which for thirteen years has given serious study to practical questions of war and peace.
>
> We know that you regret this incident fully as much as we do, and we would appreciate hearing from you as to your plan for correcting the inaccuracy. Sincerely yours,
>
> (Signed) Theresa W. Paist
> (Mrs. Frederic M. Paist)
> President

We find no fault with this letter. It contained a legitimate and friendly criticism of The Christian Century. What we object to is the use to which it has been put. After printing the letter, the *Woman's Press* adds nothing further. The reader is left with the impression that the editor of The Christian Century not only refused to offer

any "plan for correcting the inaccuracy" but had not so much as acknowledged Mrs. Paist's letter. Yet on February 22, the editor had written Mrs. Paist as follows:

Dear Mrs. Paist:

I am pleased to have your letter of February 8 in which you express criticism of an editorial which appeared in The Christian Century of February 2, entitled "Women Would Cure War by Having Another."

Judging by the date of your letter, I feel quite sure that it was written before you saw in The Christian Century of February 16 a group of letters voicing similar criticism and also an editorial response to these letters.

We do not deem it advisable to go further at this time into a discussion of this matter, and I have no doubt that you will regard it as inadvisable from the standpoint of the Cause and Cure organization to suggest any further discussion. Very sincerely yours,

(Signed) Charles Clayton Morrison

Following is The Christian Century's editorial of February 16, referred to in the foregoing letter:

A glance at our correspondence department this week will show that some of the leaders of the women's Conference on the Cause and Cure of War have been much stirred by the comment on their recent Washington conference which appeared in these columns on February 2. This is not surprising. The comment was designed to shock the women whose organizations are represented in the conference to a realization of the ultimate outcome of the policy to which the Washington meeting committed it. Apparently, it achieved its purpose, or has begun to do so, and the agitation in official quarters is a natural result. As to the justification for the paragraph under protest, the article by the Rev. Lois Hamblin Wendell printed last week should be a sufficient answer. This article—which, incidentally, was but one of several of similar tenor submitted by attendants at the recent conference—presented the natural reaction of an intelligent delegate who would not close her eyes to the logical end of the "collective action" policy which the convention endorsed. Any attendant at the conference must have seen that the whole program was devised to promote one policy—that the United States should unite with other nations to punish Japan, or any "aggressor," by the imposition of economic sanctions. To resolve that such sanctions are not to lead to war is to use meaningless words, for once sanctions in any form are imposed the decision as to what is to follow passes to the nation blockaded. Desperate nations take desperate action. In this respect the conference's committee on national defense was only being realistic in its assertion that, if a sanctions program were approved in any form, the women must be prepared in certain eventualities to back it up to the extent of using military force. The attempt of conference leaders to mitigate the significance of this committee report by saying that it was "accepted" but not "adopted," is an effort to take refuge in a mere form of words. Economic sanctions lead to military sanctions, and no responsible government—particularly after the Ethiopian lesson—would think of applying economic sanctions unless it was ready to back them up with a navy and army. The steps of the women in the Conference on the Cause and Cure of War were guided at their Washington convention into a new road to war. If that is not where the women want to go, then let them get out of that road!

This is the record. Its relevant features may be summarized as follows:

1. The Christian Century, looking at the Cause and Cure conference in January not, as Mrs. Paist erroneously assumes, through "second hand reports" but through the eyes of an editorial representative present at its sessions, was impressed with the fact that its program was dominated by "professors and promoters of organizations committed to the 'collective security' " idea of establishing world peace. It received this impression from the personnel of the platform speakers, from the encouragement indicated in the remarks of the presiding officers, from the response of the audience to pronouncements looking definitely in that direction, from the resolutions actually adopted, and from the tentative report of a Committee on National Defense which stated that: "If crises do develop, we must be prepared to enter into progressive sanctions which involve economic measures and even the use of military force."

2. The Christian Century has consistently maintained for nearly fifteen years that the policy of collective security in such terms is both a delusion and a snare. We may be wrong in so maintaining—the merits of the argument are not involved here. It seemed to us that the women of the churches and of such organizations as the Y. W. C. A., as well as the rank and file clubwomen of the country, were not aware of the direction in which the Cause and Cure conference was leading them. We therefore called attention as sharply as we could to the implicit and explicit significance of the January conference. It was our purpose to arouse opposition in the ranks to the manifest policy to which the leaders were committing the organization.

3. Our editorial at one point was ambiguous and loose, but in its intended meaning was not inaccurate. In quoting the words, "progressive sanctions which involve economic measures and even the use of military force," it should have been stated that this quotation was taken from a tentative report which was "received by the conference" but not acted upon, the committee having yet another year in which to study its problem. The editorial of February 16 took account of this technical omission, which had been brought forcibly to our attention by the communications appearing in that same issue. But we waved the matter aside as not pertinent to our contention. The Christian Century holds that collective security spells war, and we argued that, in the resolution actually adopted which committed the conference to collective security and economic sanctions "not including war," the conference adopted an inherent contradiction. The tentative report from which we quoted, even though it was not adopted, stated the logical and inevitable effect of commitment to collective security.

4. Finally, it is pertinent to ask whether any voice was raised in the conference warning the Committee on National Defense against bringing in a report next year which would commit the women of America to a national policy involving "the use of military force." Did any of the worthy women who have protested at The Christian Century's reference to this report protest on the floor of the conference? Did Mrs. Paist rise in her place and utter an indignant protest against even tolerating the suggestion that American womanhood could eventually adopt a policy deliberately leading to "the use of military force"? Did Miss Josephine Schain get excited about it? We have not heard that any of the leaders who became indignant about The Christian Century's quotation from the tentative report were indignant or shocked when the report was presented! It was printed in the *Delegate's Worksheet* next day, and would apparently have gone unchallenged so far as these leaders are concerned.

The "public explanation" by The Christian Century

which Mrs. Paist demanded has been made. It was made before she requested it, and long before she caused her letter to be circulated and published with the implication that it had not been made. With great respect, we now say that Mrs. Paist should make an explanation of the misinterpretation of The Christian Century which she has caused to be spread widely in the ranks of her organization. We repeat the exhortation of our editorials that the women of the affiliated organizations in the Cause and Cure conference who hold the conviction that collective security and sanctions are the road to war and not a cure of war—we exhort such women to keep a vigilant eye on the commitments of their organizations lest they find themselves headed toward an objective from which, when they finally discern what has been done, they will recoil with sorrow.

Egocentricity

EDITOR THE CHRISTIAN CENTURY:

SIR: The other day I met an old friend whom I have not seen for years. We talked for five minutes; that is to say, at least as many words were spoken as would make one of these letters.

There was time for me to learn what he had been doing, was doing, was about to do. I talked about his health, past and present, the health of his relatives, the temperature of his reputation in the world in which he played his part. It was indeed a *Who's Who* concerning him. We shook hands and parted.

But not one word had he heard about me; not an inquiry did he make. My plans, health, relatives did not enter into the conversation, which on my part was limited to "Yes," or "I see," or "Was it?"

When I had time to think over that encounter, I did so in fear and trembling. I was not so much afraid of what was creeping upon my old friend, but upon the danger, which besets all of us, myself no less than others. It creeps stealthily upon us as the years pass, so stealthily that we do not detect it in ourselves.

But I saw it clearly enough in my friend. I said, "How egocentric he is becoming! He used to take a real delight in the welfare of his friends. He is changing; and if he changes much more there will be only one being of importance in the world, and all the rest will revolve around him. Copernicus lived in vain, or was it Galileo?"

But it is not inconceivable that I might treat the next friend I saw in the same way. I too might play the part of a Gazette with one subject, myself; and not learn anything about him. I too might become one in whose presence men always have an important engagement.

There are some perils from which age may be said to escape. But not from the egocentric life! It is not hard to see why the temptation comes. We have to fight if we are to win and to hold a position. We achieve some things which stand to our credit. But another generation arises with other voices and other pens; and we are in danger of being, politely or otherwise, transferred to the reserve or superannuated. But the Ego does not like that; he most definitely rebels against the cold shoulders of those who do not know him. They simply cannot *know* or they would not be so blind. Therefore the one thing most necessary is that they should discover what a place the Ego has had and what he has done. Egocentricity is partly self-defense. But is it the defense of anything that ought to be defended?

As the lines of life contract, we ought to transfer some of the interest we have taken in our own doings to the doings of others. But do we? There is always the risk that, not being able to do any more what we once did, we may spend our time in recalling to others what we once did. We may constantly produce the back numbers of the journal of our life, and insist that we should read them to others.

I may still be most interested in what I said or did in 1910. My achievements in that year loom large in my memories; they were tremendously important to me. But whether they are worth recounting to others depends, not upon the fact that they were mine, but upon their distinctiveness, or their dramatic quality or their humor. If they would be as interesting in anybody's life as they were in mine, why then I may tell them with some hope that others will listen. But if not, not!

I submit to your consideration the thesis that there are too many volumes of reminiscences and autobiographies given to the world. Do people read them? They buy them perhaps, but that is another matter. When the writer takes for granted that I must be immensely interested to learn what a central place he had in his times, he is assuming too much. There have been and are books which win a certain interest because they show an egotist so colossal in his conceit that his reminiscences become a piece of light literature or even a valuable document for the psychiatrist.

But I hear once more the formula of that same psychiatrist, "So are we all!"

Ever yours guardedly,
QUINTUS QUIZ.

Occupation

AGE has not passed me by without his toll
Of strength from eye and ear,
But, with a gracious gesture,
Leaves in every ravaged spot
A thousand miracles of glad surprise—
An answered prayer, a friendship new,
The touch of loving hands, a child's gay voice,
A sacrament of pouring oil and wine
In this sad world—clouding the stars
with hate.
Oh, may the Heavenly One who rules both age
and time
Give me the grace to lively live,
That I shall not the end anticipate,
Throwing His gifts of occupation
to the winds;
So Gabriel, when he comes, must loudly call me
from my work,
Not find me whining at the Outer Gate!

SARAH AVERY FAUNCE.

How Will Hitler Reward the Cardinal?

By Martin Schroeder

WATCHING him like a magician, the world wonders what will come next out of the Führer's sleeve. While the international eye, still being rubbed after the Austrian surprise, is fixed on Czechoslovakia, the world's next gasp may be caused, not by eastern frontier adjustments, but by the establishment of a church of the empire, so far still looming large under "unfinished business" in Hitler's agenda. Two facts support this belief, the continued friction within the German Protestant church on the one hand, and the assuming of an Al Smith "my country" position by eminent Catholics and their people, on the other.

I

For all practical nazi purposes the church is in the bag. Witness, the recent election. That offered churchmen their supreme chance to show their alleged resentment against the so much heralded persecution of religious groups. Why did they not use it? Either our reports are greatly exaggerated, or their faith in the government's program and the leader himself exceeds that which they confess in church. Apparently for them as for others, National Socialism is a revelation from on high, and Hitler an instrument in the hand of Providence. We may not like to admit it, but that is the only realistic interpretation to place on the outcome of the recent plebiscite.

The plans of the German government to make the church a cultural asset have been made sufficiently plain. The nazis are determined to achieve national unity. Many barriers in provincial administration have already been quietly removed. Party and even territorial lines have been eliminated. Agriculture accepted a nationally planned economy, and capital and labor quickly followed. The Reichsbank succumbed in due time. The army, which was long considered the outstanding non-nazi unit in Germany and had been expected to become Hitler's Waterloo, finally accepted his leadership. Now, among major institutions the church alone is left unconquered. But she is weakened by strife in her own ranks and lies cringing under the poised heel. The only real question is, when will the heel fall?

About five years ago, shortly after the new German regime had assumed power and the Confessional Church attempted to assert itself, I ventured in these pages a prophecy that the clergy's opposition to the then proposed ecclesiastical setup would collapse. The intervening years have strengthened that expectation. I made my prediction not because I believed the new government was necessarily stronger than the church, but because of the simple and demonstrable fact that the Protestant church in Germany has always been, since the days of Luther, subservient to the ruling secular power. German Lutherans have little difficulty in observing Paul's axiom: "The powers that be are ordained of God."

While it may appear on the surface that with Niemöller's safe incarceration the government has been willing to shelve the church problem, the fever, inherent in nazism, for solidarity in all compartments of the nation's life is ceaselessly burning. And it is rapidly infecting the church.

Failing to find the right *person* to create a nation-wide enthusiasm for a united German Christendom, Hitler now scouts for a *group* of believers, national in scope and with a commanding following. He does not care what its name may be or what its form of worship; it may be called German Christian or Seventh Day Adventist, Protestant or Catholic. All that matters is that it shall be a vigorous, united group. Judged by every means of comparison, first in line for Hitler's selection for this strategic position are the Catholics, who now, since the absorption of Austria, are twenty-seven million strong. Over against these are approximately the same number of Protestants, but they are being weakened by continuous withdrawals, are divided into theological camps differing a shade or two in belief and are without an energetic central authority and the strong claims that might appeal to a confused laity and weld them into a unified religious group.

II

Great as is the enigma which Hitler presents to the American mind, the enigma of the people who live under him is almost greater. And that includes the enigma of the clergy. We on this side of the Atlantic cannot understand their letting Hitler get away with such an outrage as the Niemöller case. Yet, to understand, one has only to turn back a few pages in the annals of German church history and observe what Niemöller's spiritual ancestors looked like.

Early in the nineteenth century, for example, there was a prominent Bremen pastor named Bernhard Dräseke. Measured by patriotic zeal and oratorical powers, he was the Henry Ward Beecher of his day and country. He preached the rebirth of a German nation and greater union among the thirty-nine sovereign German states, some of which were headed by the kings of England, Denmark and the Netherlands respectively. But the time for such enthusiasm was not ripe. A decree from the federal diet *(Bundestag)* demanded of the Bremen senate "either to forbid such sermons, or remove the preachers." Dräseke was not removed. Instead, he preached the next Sunday on the Thirty-Ninth Psalm: "I will keep my mouth with a bridle, . . . I will keep my peace, even from good."

Dräseke might have become the Luther or Niemöller of his day, but for some reason he left well enough alone. It may not be entirely incidental that high honors were paid him shortly afterward by the Universities of Jena and Rostock, and that the King of Prussia saw to it that flattering offers came his way. But deeper than that, Dräseke knew that the consensus of his church ascribed to the senate the right to govern pulpit utterance. If this prince among preachers was willing to stifle his conviction and follow the wishes of secular authority, what must the bread-and-butter preachers have been like?

The clergy's subservience was described nearly twenty-five years ago by Thomas F. Smith, one-time English lecturer at the University of Erlangen, in his book *The Soul of Germany*. Here is his picture:

> The rank and file of the German ministry are gentlemen who command personal respect. A German pastor is a good family man, a good companion, learned in his particular branch of knowledge, mildly interested in social, political and scientific problems, exceedingly discreet in his utterances, with a leaning to reverence for the state. In short, he is a quiet, orderly member of society, neither harmful nor a great power for good, a colorless neutral, but above all, a well disciplined civil servant. He was not cast in the mold which produces leaders of thought or action. The mantle of Martin Luther has not fallen on him.

Granted that the picture is somewhat overdrawn, it nevertheless portrays an inherent weakness which must be taken into consideration in judging the church's plight in Germany and Hitler's own analysis of the Protestant clergy. The Führer is looking over the ecclesiastical scratch-sheet for winners. He is through taking chances with individuals and groups who lack the staying power necessary for nation-wide leadership. If therefore Niemöller is today pining away at Sachsenhausen, it is not the government's expertness in coping with religious malcontents that sent him there, but the inherited impotence of the preachers and a widespread indifference on the part of their laity. The government has come to the conclusion that the way to deal with restive ecclesiastics is either to ignore them or to treat 'em rough. It is true, the Dahlem preacher's sympathizers have met and passed resolutions remonstrating against his and their own fate, but whether the government will take them seriously is another question.

III

To get the full significance of this attitude of lofty indifference on the part of the government, let us see who in reality backs Niemöller. That it is not the entire Protestant church has been sufficiently shown, as it is divided into factions warring among themselves. At best, it could be only one of these rivals, the Confessional group. It is not even that. You would have great difficulty in separating organically the Confessional laity within a parish from any other group, in spite of interparochial associations of like-minded individuals. In the larger city congregations (which would naturally be in the vanguard of the combat), with their tens of thousands of members, and half a dozen or more pastors to the parish, taking their turns at preaching, it is common to find theological rightists and leftists alternating on succeeding Sundays in mounting the same pulpit steps, addressing virtually the same congregation and being accepted by them. An effectively organized, positive laity is therefore more of a perennial wish than a reality. Was it not his laity who failed the martyred preacher when he needed help most? Niemöller's popularity was enjoyed by his congregation while it lasted, and then, when he was sent to the concentration camp, they promptly dropped him—at least, they kept politely in the background. This was to be expected. The Lutheran teaching on church and state is so indefinite and evasive that the mass of the German people are at a loss how to act when the two authorities come into conflict.

To sum up, the church and state conflict in Germany is not a war of one national block against another, but merely between a comparatively small section of the *clergy* against other sections of the clergy and the totalitarian state combined. The cause of the "Protestant Church," as we like to think of that group or to use that term, is confined to the exercises of a clerical mutual admiration society with plenty of vents in their own press, but which hardly ever reaches the man in the street. As a result, the position of "Protestantism"—total Protestantism, that is—in Germany looks pathetic.

IV

Not so the position of Catholicism. It proved quite a surprise to many American observers, after Austria's annexation, to discover that the Viennese Theodore Cardinal Innitzer seemed to be on the best of terms with the invaders and, to top it all, advised his bishops officially, without papal consent, to urge a Catholic vote of "Ja." In other words, the cardinal gave Hitler his blessing. The result of that benediction is now history. But, does it make sense? Strained relations between Berlin and the Vatican on the one hand, and a love-feast of Catholic Austria and nazism on the other! To the casual observer it is a whirligig.

Though it would be presumptuous to predict the final effect for Rome, the pope's declining to accept responsibility for the ensuing straightening out, by radio, of the Austrian bishops and for the burning editorials in his official *Osservatore Romano* affords a glimpse into the state of mind of Catholicism on both sides of the Alps. The incident recalls the century-old chafing of Austria under Roman domination, known until pre-war days as the *Los-von-Rome Bewegung,* a deeply rooted ecclesiastical home rule movement. Its beginning goes back to the time when under the young Emperor Franz Josef the Roman pontiff secured extensive concessions in Austria, among them non-interference on the part of the state in decrees affecting Austrian Catholics, which of course meant nearly everyone in that country; control over public schools; censorship of the printing press; and plenary jurisdiction over any matter referring in the least to actions and property of the church, including marriage.

Neither priests nor laity were well pleased with the subsequently strained relations between court and Vatican. Though some of these measures were later declared null and void by the Catholic Austrian Reichstag, the rift created by them has never been completely closed. In fact, it has been kept open by the actual separation from Rome of the Old Catholics, who rejected along with other Roman dogmas the doctrine of the pope's infallibility. The new church, separated from Rome, introduced gradually a number of reforms, among which were the offering of the cup in communion, the use of the vernacular in public worship, and the abolition of compulsory celibacy. With the wave of nationalism now sweeping the country, it is not difficult to see what may happen in German Catholicism. Spring is coming for the seeds of independence, planted so long ago and watered right along, to burst forth and bring their fruit.

It may also be recalled in this connection that the Saar

plebiscite was predominantly a Catholic vote, and that during the war Archbishop Hartmann of Cologne and other prelates paid precious little attention to the voice that came from Rome. In all these and other instances, for hosts of German Catholics, German nationalism has always preceded loyalty to the Vatican.

Then, in addition to all these considerations, one must never forget that Hitler *is* a Catholic.

Little imagination is required to see in the Catholic-German tendency the only avenue, holding any promise of success, by which the Führer may establish a nation-wide church, with one responsible head, accountable only to him. If he makes the Old Catholic reforms available to erstwhile Roman Catholics, granting local self-determination of dogma and liturgical practice for all, in full evangelical freedom (which Hitler has always said is immaterial to his party program), Protestants, especially if they decline to give up state support, will find little cause for complaint, save as to the form of administration.

Since the Protestant ministry, if we may judge by the past, will probably never agree on any one bishop of the empire, it is now conceivable that German Catholicism might, by simply paying the price of separation from Rome, move to the helm of the religious life in the expanded Germany. Through his manifesto blessing the annexation, Cardinal Innitzer has made a strong bid to head a national German episcopate, and Hitler is known not to forget anyone who ever was his friend in need. Let no one be surprised if he should call upon the cardinal to remove the last obstacle to German solidarity. There is little doubt that the Führer has in mind to return, in some form, the cardinal's blessing.

I Dread Mother's Day!

By Marion E. Kinneman

I AM A DAUGHTER and I am a mother of daughters. Thus I am one with each group for whom Mother's Day was intended. And yet, I never get the fullest enjoyment from the first exquisite days of May because, in the back of my mind to cloud this beauty is the thought that there is yet Mother's Day to be gotten through with somehow. This may seem strange coming from one who on this day has the opportunity of honoring and of being honored, but I should like to write down what I think of Mother's Day, first with the desire of finding out how others feel about it and second with the hope of penetrating the heavy atmosphere of sentiment which surrounds it.

Subtly the idea is conveyed that mother is especially honored because the burdens of family life rest more heavily upon her; yet statistics will show that father, under the burden, dies four years sooner. Those mothers then who know that they are shouldering only their share of the fair bargain they made years before, recoil from this blatant recognition of simply doing one's job and keeping one's promises. For those mothers who already are wallowing in self-pity and martyrdom, further adulation serves but to bog them deeper.

Why the Hosannas?

Or suppose one is of that vast majority of conscientious, right-spirited, yet wholly human mothers who look back on the road they have come with heart-gripping joy and with equally heart-gripping regret. Who, may I ask, on a fresh May morning wishes to be reminded of stale regrets by a too poignant elevation of her position? Even if one has done one's best through the years—and surely none feels that she has always done that—yet is it any occasion for hosannas? I think no more so than for the teachers, preachers and doctors, for instance, who so often are doing their utmost in helping us with our children, and who, if the truth must be faced, are doing it from rational choice rather than from primitive instinct. Maybe some of us love our children because they are ours, which after all gets it down to a fairly low plane and isn't a lot to boast of.

I have seen one mother who, though she cannot understand anyone's deliberately choosing to work with children as a career, basks in the factitious glow of Mother's Day. She claims she works hard at this job of being a mother and that she wants some recognition for it; yet she herself would be the first to admit that she hasn't always worked wisely or intelligently at it. Probably it is this confused emotional conception of motherhood which has stood in the way of intelligent parenthood. Let us remember, as one discriminating man put it, that because we can bear children it does not necessarily follow that we are divinely qualified to rear them.

I sometimes wonder what our young children's reaction is to this too sudden and disproportionate acclamation of their mothers. In the modern home we go along with our children day in and day out in an easy camaraderie of give and take that recognizes no infallibility of parents. It does, however, often arouse a deep genuine respect of children for their parents and an affection too warm and too constant for a sentimental orgy. One of my friends who has been successful in rearing well adjusted children says that she has always gone on the theory with them that she may sometimes be wrong. How difficult then must it be for these children on this gay spring morning to fit their wholly modern mother (who as they gaze at her across the breakfast table may be smoking a cigarette and is certainly more likely to be wearing a new permanent than a lace cap) into the appropriate pattern as suggested by the commercial men! Unfortunately their originality goes no further than the inevitable picture of Whistler's Mother, which we find on candy boxes, handkerchief boxes, florists' boxes, gas ranges and electric refrigerators.

Children have a sixth sense in getting at ultimate truths

and no one knows better than they that we mothers are usually doing our best—though we do make mistakes. But then, so is pretty nearly everyone else in the world trying to do his best, so why all the pother about it? For the few truly great mothers—and we should recognize that geniuses are as rare here as in other fields—surely any publicity on this delicate and intangible thing is hardly a fitting reward. Nor can one believe that any reward for them, other than the deep peace of accomplishment, is necessary.

When Sentiment Is False

What a trial Mother's Day must be for those adults who have grown away from their mothers, if indeed they were ever close to them! In my circle of acquaintances I can think of many who have had just that experience; yet it grieves them that it is so. As someone has put it, it is possible, you know, that one's mother can be the kind of woman one just doesn't happen to like; nor is that an indictment of either mother or child. This biologic process can throw into the most intimate relationship in the world (that of mother and child) two personalities so incompatible that only an heroic struggle on the part of one or the other or both can bring peace. Yet Mother's Day for those, it seems to me, would serve only to remind them both of something which, through little fault of their own, they had missed. And as the conscious child proffers his token to the equally conscious mother surely there is not between them that which the originator of Mother's Day hoped for.

I have no hope that the American people will discontinue the observance of Mother's Day; so I would make a plea that at least we purge it of its sentimentality and substitute a little of the "he's a good egg" philosophy that is characteristic of Father's Day. Maybe that is because Whistler didn't paint his father. If we must have such a day let it be a time of honest appraisal. Then, with the truths thus discovered and unshackled from emotion, we can attempt to build an honest relationship that may ultimately flower into a thing of lasting beauty. If Mother's Day can be thus meaningful I shall not shrink and want to run away as I now do when that lovely Sunday morning in May makes me an unwilling victim of American high pressure salesmanship.

Kagawa and the War

By Helen F. Topping

APRIL 1938 is a good moment in which to be asked for an article about Kagawa, for this month his new school is starting. Seven years he has worked for it—seeking and finding a rural expert-engineer and evangelist in Fujisaka; getting an acre of ground and a tiny farmhouse and other buildings, then poultry, goats, hogs, sheep, bees and cows, and students. Now at last it is recognized as the Rural Life Institute, and the National Christian Council of Japan is providing a chapel, dormitory and four students' scholarships. For several years after the visit of the late Dr. Kenyon Butterfield, who got the Japanese Christians interested in the idea, some of them thought of starting a rival school duplicating the work already begun by Dr. Kagawa. It is fortunate that they have finally united with him, since he alone at present in Japan has the depth of experience and the expert rural leadership required to make this school a thorough success.

Refused to Whitewash Aggression

In a number of other ways also, Kagawa is moving into the center of the Japanese Christian movement. Dr. Kagawa was the only one of the Japanese Christian leaders asked to sign the statement saying that the fighting in China is a war of self-defense, who refused to do so. And by the same token, he is apparently the only one able to make converts now to Christianity. Though the Kingdom of God Movement had more than forty evangelists on its rolls a few years ago, now it is to Kagawa alone to whom the National Christian Council has to turn to conduct its evangelism. He cannot make his own program, he says, for the N.C.C. insists on calling on him for evangelistic meetings every night, and often for several during the day as well.

Kagawa is not only converting but baptizing. I attended several baptismal services during the less than three months I was in Japan. Of his converts he now asks an extra question, in addition to the three about the Trinity: "Are you ready to endure any amount of persecution for your faith?" When the candidate answers in the affirmative, the baptism continues.

Japanese Christians Being Sifted

Though Kagawa's church in Matsuzawa is Presbyterian, they are singing in it every Sunday the *Te Deum Laudamus,* the classic of the early Christian persecutions: "The noble army of martyrs, praise Thee!" Kagawa is preparing his group of Christians for persecution. Older people are timid now about identifying themselves with the international religion, but the young Japanese are courageous, and coming in numbers to Christ through Kagawa's meetings.

Dr. Kagawa's uncompromising and internationally minded Christian groups, which are oriented to the cooperative movement, are standing the strain of the present persecutions, where Christians oriented to competitive economics are going under. The Christians oriented to the competitive system of economics have turned out to be unmitigated nationalists in the crisis. This sifting of the Japanese Christians is terrible for the time being, but will clear the issue and add to their strength in the long run.

On the Sunday before Lincoln's birthday Dr. Kagawa

preached a sermon evidently inspired by that event. He began back in Genesis with Joseph's telling the children of Israel that God would surely lead them up to the Promised Land in the far future. God's faithfulness in the individual life of Joseph became the bulwark of their faith during the four hundred years of their long waiting under more and more oppression. Finally came Moses and they experienced God's blessing on their entire community. The patience and steadfastness of the early Hebrews was then matched by the preacher with that of the Christians in the catacombs. And after that he told the story of John T. W. Mitchell, who emancipated the people of England from oppression through building the great Cooperative Wholesale Society. After the three other stories, that of Lincoln came as the climax; and the comparison between the unfortunate and underprivileged beginnings of both Lincoln and Mitchell was made doubly impressive in the light of their later achievements for the oppressed of their respective countries. So Kagawa is teaching the Christians of Japan to endure persecution and never to lose their faith until all humanity finds the way into its Promised Land.

What is this Promised Land, in the mind of Dr. Kagawa? Taking the group of stories which he used in that Lincoln's birthday sermon together with his whole world view, it is clearly the land of international economic brotherhood through the cooperatives. Like the cooperative leaders of the Occident, he sees that there cannot be a short cut. It may take four hundred years to reach the peace and plenty of this Promised Land. The bones of the pioneers will mark the long and dreary track. Fear and persecution are now their portion. But the Promised Land they have promised their followers is there!

Pacifism Thoroughgoing

Kagawa's pacifism is thoroughgoing. He does not believe in "working for peace in a warlike way." Recently one of his friends, the Rev. Mr. Yarita, has published a thick biography of Dr. Kagawa stressing his nonresistant and nonviolent position, his lifetime of absolute pacifism, his organizing of movements for peace. The book was evidently intended to fill a much-needed lack of literature for peace education in Japan.

One of the passages in Mr. Yarita's biography tells how, during the Russo-Japanese War, when a military officer came to the mission high school in which Kagawa was a lad of not quite sixteen, the boys were called out to do a military drill. Students as well as faculty all submitted to this procedure; the only one to protest was the youthful Kagawa. In a moment after the guns had been put in the students' hands and they had been started marching, he fell out of line and dropped his gun. This interruption stopped the whole drill. First his schoolmates and then the officer scolded and finally the latter slapped Kagawa on the face so severely that he fell down in a faint. A few days later the schoolboys beat him up on the school ground at dead of night, but none of these punishments in any way discouraged his stand for pacifism. Being a delicate boy, he suffered severely, but would not change his stand.

All through his life Kagawa has maintained the same position. In 1928 he organized the All-Japan Anti-War League, with many organizations participating, with the center the Japan Federation of Labor he had organized a few years earlier. When he found the conflict was on between Japan and China, with many being swept from their moorings by the outburst of national feeling, Dr. Kagawa wept for literally half a day. It was then he wrote the poem "To Tears," which appeared in The Christian Century for January 5. Kagawa entitled it in the Japanese, "A Conversation with Tears," which is just what it was. He left it on his desk and went out. There it was discovered by his secretary, and later translated by one of the most devoted missionaries working with him, Miss Jessie Trout.

Asks China's Pardon

I am sure that all of us who have been associated with Kagawa in his ministry in Japan feel that a major catastrophe in the history of the world has taken place, or is taking place, in the Orient. We could all weep all day about it. Kagawa in his preface to the Chinese edition of *Love the Law of Life* expresses both his and our feeling. He says:

> I have been asked to write a preface for the Chinese edition of *Love the Law of Life*. It has made me very sad, for my nation is constantly breaking the law of love toward the Middle Kingdom. I myself love China as I love Japan. And for a long time I have been praying for the speedy coming of peace in China.
>
> It causes me intolerable shame to reflect upon the violence that Japanese militarism has done and is doing in China, in spite of all my prayers. And I am surprised at the leniency of my Chinese brother who has translated my book in spite of Japan's immoral acts. Though a million times I should ask pardon it would not be enough to cover the sins of Japan. I am ashamed, because I am too impotent to influence the militarism of Japan. Chinese leaders may well accuse me of impotence. I deserve the charge.
>
> If only Japan will repent, and establish and keep permanent friendship with China. There is no other way than by the law of love. Nay, not only in the relations between China and Japan—if we hope for a progressive uniting of all the cultures of the nations and races of the whole world, there is no other way than through the principle of redemptive love. The law of redemptive love is the fundamental law of the universe. Kropotkin's instinctive love is not enough. Instinctive love does not transcend race. It is the redemptive love that Christ lived and practiced that alone transcends race. This type of redemptive love must grow in us, and acquire universal consciousness, and labor to save the most unhappy peoples of the world. Since the Japanese nation was unable to taste that great redemptive love, I suffer the sorrows of the prophet Jeremiah. Forgive us! You sons of Confucius and Bok Su, forgive us in the name of your great peace-loving sages! Some day the Japanese will cast away sword and gun and awaken to the love of the Cross. Just now I can think of nothing but to beseech your pardon. And there are an uncounted number of young souls in Japan who like myself are asking for pardon.

Worked to Prevent War

In spite of this confession of impotence which he makes in his humility, it is a fact that Kagawa has been working, one may say in moderation, for twenty years to *prevent* this war in China. His idea is to carry Christ's redemptive love into actual action, into economic action, through the cooperatives. He has succeeded in organizing more than half of the population of Japan into this movement.

Meanwhile two million Chinese have also, partly through his influence during his numerous visits to China, joined the same movement. Last September in Paris, after

the war began in China, Mr. Liang, a Chinese visitor at the International Cooperative Congress, said to me, "We Chinese are glad to hear Kagawa's movement is going forward, for we know it is the only hope of our situation in China." I had said to the international cooperative guild women: "This is not a racial war between Japan and China. The real issue is between economic imperialism and international economic cooperation, as methods of world economic organization." The Chinese delegates agreed.

Japan Follows West

The reality of that issue is now thrown into clear focus for us Westerners by the awful spectacle of Japanese imperialism. Now that we can see imperialism detached from the white nations, and practiced by a yellow race which we had believed would always be the recipient of imperialism rather than its agent, we see it in stark reality for what it is. China is getting the force of it as Ethiopia got the impact of Italy's desperation. Thus we are being wakened by these cosmic tragedies to new realizations.

I have been in Europe the greater part of this last year, observing the growing conflict between the "Have" nations and the "Have Nots." Most of my observations have been made from the point of view of still a third group, the smaller nations of Europe—Belgium, Holland and the Scandinavian countries.

These small nations seem to be becoming something like an umpire in the contest; they would agree with Kagawa in his last words to me before I left Japan on February 24. He said: "The so-called democratic nations have not yet learned to be democratic toward other nations. They try to practice democracy toward individuals, but they do not know how to be just toward other nations."

Kagawa cabled for me to return from Europe to Japan and then to come to America, to tell the West of his belief in the urgent need for working for international economic cooperation as the great alternative to war and fascism and imperialism. More than half the population of Great Britain, as well as of Japan, is in the cooperatives. Probably ninety-five per cent of the common people of every nation want peace, fundamentally, no matter how completely they may be bamboozled by nationalist propaganda into believing at the time that a war is necessary. The way out is for these common people in each nation to gain control of their economics through cooperatives, and to develop them until they control the international economic situation.

Cooperation and Peace

For upwards of four hundred years the West has so exploited the East as to make it dependent upon us economically. It is up to us, therefore, to bring about a thoroughgoing economic reconstruction in the West, the world's center of economic power. The sentiment for cooperation is so strong in both Japan and China that, *once we permit them,* their imperialism will give way to cooperative international relations. China and Japan are economically interdependent, and they must have either the one or the other economic relation with one another.

One of our semi-conscious errors in the West is to deny such interdependence between these two Eastern nations, since unconsciously we want to keep China as a field for our own economic imperialism. Another of our errors is to think that moral scoldings, or even force of arms such as we are now calling "collective action," can set things right in the Orient, when these things are done by ourselves, the great white nations. But our past history in exploiting the Orient has extinguished our moral influence in the East; we will never get it back until we do something practical to make life better there, by the abolition of poverty through world-wide economic reconstruction. And the history of the World War is fresh enough to bear its own lesson about the "force" of arms.

To Kagawa and his widespread spiritual movement, the Japanese militarists who kill others are something like the family-pact-suicides who kill themselves. Of the latter we have hundreds yearly in Japan. Both are antisocial and insane minorities, with their root in the past and their excuse in present poverty. But neither represents the Japanese people. Yet the militarists have one advantage over the suicides: they have all the examples in the West to follow!

Collective Action Through Cooperatives

Kagawa's collective action is through the cooperatives, associated with the other forms of democracy on a voluntary basis. Pacifists must become thoroughgoing in their pacifism; churches thoroughgoing in their Christianity. Both will be helped by the realization that their idealism parallels the economics of the cooperatives. "This C.P.C. [Christianity; Pacifism; Cooperation] Movement is what is needed now," said Kagawa to me as the most urgent message which he wished to send to America. That is to say, he calls for a new synthesis of social and idealistic forces, oriented toward the cooperatives. If enough different forms of the latter develop together and reinforce one another, they will not be destroyed even by fascism.

Writes Kagawa on January 7, in a book of prayers for each of the days of the year:

> O God our Father, we beseech Thee for peace in the East. Bring to an end the present agony of conflict. Cause us to renounce the error of depending on brute force and militarism for ultimate solutions. That peace through love is the only way to ultimate victory—make this clear to all souls. Teach the Japanese nation that its one and only way to make a contribution to the world is through the Cross.
>
> Reveal this fundamental truth, not only to Japan, but to Europe, to America, and to the whole world, Amen.

The Offering

LORD—An offering from you, Cain? What do you bring?
CAIN—Of the fruits of the field.
LORD—I gave you that. Have you nothing that is truly yours?
CAIN—My arms, my limbs.
LORD—All that was given you and will be taken from you, Cain.
CAIN—What then is truly mine?
LORD—What you can keep forever.
CAIN—That would be nothing but myself.
LORD—Give me yourself.
CAIN—Alas, I love myself.

ARTHUR B. RHINOW.

MAY SURVEY OF BOOKS

New Testament History and Literature

CHRISTIAN BEGINNINGS. *By Morton Scott Enslin. Harper and Brothers, $3.75.*

DR. ENSLIN states that his purpose in this book has been "to try to put within one set of covers the material which . . . a student of the New Testament and of the Christian beginnings needs to know." It is not too much to say that his book comes as near to fulfilling that purpose as any author would have the right to hope. It is an admirable piece of writing and represents not only a useful compendium of knowledge but an important contribution to scholarship.

The work falls into three principal divisions, the last of which is itself divided into two parts. The first, on "The Background," is an excellent sketch of the history of Palestine during the several centuries just preceding the final destruction of Jerusalem, with special reference to the character of Judaism in the time of Jesus. Part Two, "The Beginnings of the Gospel Story," deals briefly with the work of John the Baptist, the career of Jesus, and the development of the church, from its beginnings as a Jewish sect until it had taken definite form as a gentile salvation cult. The rest of the book, Part Three, is devoted to the New Testament as such, the first section of it being in the nature of an introduction to the several books, and the second section summarizing the history of the canon and text. Broad as the scope of the work is, every part is remarkably adequate—not only accurate and comprehensive, but full of stimulating suggestions. Dr. Enslin has written—and has written successfully—for the average reader, but his book will reward the careful scrutiny of the scholar.

The author refers to a certain lack of proportion in the book. This disproportion is accentuated by the title, "Christian Beginnings," which suggests that the book will deal primarily with events rather than with documents, whereas the reverse is true. Two hundred and fifty pages are devoted to introduction to the literature and another fifty to canon and text. Of the remaining two hundred pages, which treat of historical events and developments, 150 deal with the Jewish background and only 50 with Jesus, the gentile environment of early Christianity and the first stages in the church's growth. If the book were called a study of New Testament literature and the first section were considerably shortened, or if, with the present title kept, the second section were greatly enlarged—in either case the book would have better balance. But this is a minor criticism in no serious way affecting the value of the book and in no way whatever affecting the validity of its contents.

Dr. Enslin's conclusions are naturally for the most part those commonly held among New Testament students, although he states them with unusual charm and persuasiveness. But as I have already hinted, he often leaves the beaten track, and his departures are always interesting. It would be impossible within the limits of this review even to enumerate the many new—or at least unorthodox—suggestions, much less to discuss them with any adequacy. Let me, by way of indicating the original flavor of the book, merely cite a few of them: The baptism of Jesus by John the Baptist is probably legendary, and the Christian and Baptist movements were from the start independent of each other. Q, long regarded as a common source of Matthew and Luke, probably did not exist, the similarities of the two Gospels, in areas where they are not both following Mark, being explained by Luke's use of Matthew. Romans was not written primarily for Rome but is probably Paul's adaptation of an earlier letter sent to a number of his churches; the sixteenth chapter was an addition to the copy of this letter which went to Ephesus. The thirteenth chapter of Hebrews is perhaps an addition to what was originally not in the form of an epistle at all. It is more than possible that the author of Luke-Acts knew the Pauline letters and based his account of Paul partly upon them. (This position Dr. Enslin has developed in a recent article in the *Journal of the American Oriental Society.)* . . . One is tempted to go on, but this is enough to demonstrate what those familiar with his work already knew, that Enslin is an independent as well as a careful scholar.

The reader will not always agree with this book, but he will never find it uninteresting.

JOHN KNOX.

Liberalism's Long, Hard Road

THE LASTING ELEMENTS OF INDIVIDUALISM. *(Powell Lectures at Indiana University.) By William Ernest Hocking. Yale University Press, $2.00.*

PROFESSOR HOCKING is an unashamed liberal who believes that the great liberal revolutions and their consequences from 1688 onwards were steps in the right direction, and that "there is not one of them whose work any large number of us would wish undone." He believes, moreover, that our present type of individualist has been unjustly caricatured by purveyors of the class war and that, whether workingman or employer, capitalist or noncapitalist, he is "as good a product as the planet can show." He is not, as a type, mean or greedy, callous or ruthless. He is "imaginative and sympathetic, and has a liberal sentiment toward the world at large." But—and this is the tragedy—he has come to a dead end, "devoid of mission, devoid of dignity," and no longer "distributed into the common life."

Now, the individualism which Locke desired was in terms of freedom from exploitation as well as freedom for self-expression. Locke could not foresee how unregulated individualism, augmented by the power age, gave precisely that freedom of exploitation which he abhorred. With power and wealth out of all proportion to true merit or sense of duty, our individualists proceeded to destroy the individualism of everybody else. Professor Hocking shrewdly observes that Karl Marx no more than John Stuart Mill offered any final solution of this difficulty. Mill hoped that out of the sum total of the good individuals there would emerge the collective good. Marx reversed the process and expected the individual good to emerge out of the collective good. Both made abstractions of the terms, individual and social, by ignoring their bipolar relationship. Since, however, it was individualism rather than collectivism which prevailed, it is the former which is here hauled before the judgment seat.

Hocking discovers in individualism three fatal weaknesses: 1. It has shown itself incapable of achieving social unity. 2. It has cultivated a pernicious separation of individual rights from individual duties. 3. It has lost its emotional force because its emotional basis was in a serious degree unrealistic.

Unlike Mill, Hocking would restrict freedom for the sake of freedom. He does not, therefore, fear honest indoctrination. Minds cannot grow in a vacuum, and children cannot be permitted to starve just because they have not been able to formulate their own recipes for healthful foods. Both minds and bodies must feed on their inheritance before they can produce ideas and foods for themselves. Indoctrination of prevalent social patterns is therefore unavoidable, and should be frankly carried forward until a critical approach to social philosophies can be undertaken.

All this is sound enough—and unanswerable—as educational procedure. But the question still remains, how combine the strong state with the strong individual? And how make possible, even for competent adults, the full and free criticism of the status quo? Professor Hocking's answer is the co-agent state, a state in which the good idea, the useful function, wins its way to nation-wide adoption. It is a state which extends and strengthens the will, the need, the desire of the individuals composing it. It may well continue to be a capitalist state, for capitalism has solved the problem of production; but it would be a modified capitalism. As the author unfolds his conception of the co-agent state one is strongly reminded of our recently deceased and not greatly lamented NRA. How the co-agent state would deal with a reactionary Supreme Court, how it would avoid the monopolization of our industrial life by America's "60 ruling families," how it would interpret, not to say "extend," the will of violently competing sectional interests, are problems which this book leaves safely unanswered.

Even so, it has positive merit. Professor Hocking has discovered as many flaws in traditional liberalism as even the most hypercritical radicals of our time can point to. He remains a liberal nevertheless because of the many and insuperable difficulties of totalitarianism whether of the right or of the left.

All of which reminds one of Spinoza's closing paragraph of his immortal *Ethics:* "If the way which I have pointed out as leading to this result seems exceedingly hard, it may nevertheless be discovered. Needs must it be hard, since it is so seldom found. How would it be possible, if salvation were ready to our hand, and could without great labor be found, that it should be by almost all men neglected? But all things excellent are as difficult as they are rare."

EDWIN T. BUEHRER.

America's Starving Millions

THEY STARVE THAT WE MAY EAT. *Compiled by Edith Lowry. Council of Women for Home Missions and Missionary Education Movement, New York, 35 cents.*

MORE than 2,000,000 migrant laborers are engaged in producing and harvesting the crops of the United States. These crops are often abundant, but many who reap the crops must go hungry and some, indeed, must starve! They do not suddenly perish—it is possible for people to go hungry for a long time.

American communities have consistently demonstrated their indifference to these wandering tribes of men, women and children. They are part of the poor whom we have with us always. Their little children are among the most neglected and forgotten of our almost 130,000,000 people. Various races and nationalities are represented. Some are part-time workers, going when crops ripen from the city to the country. Others do nothing but "follow the crops." They are outside the relief program, outside the school and outside the church.

Since 1920 the churches have acted. Very effective demonstrations of practical service have been carried on by the Council of Women for Home Missions. Miss Edith Lowry, the executive secretary, has had a large experience in administering the services of church groups to migrants. Much has been done on a small budget. Within recent years there have been striking demonstrations of cooperation between church and government agencies to meet the needs of these wanderers. Church agencies have established work in 13 out of 46 states. A beginning of a beginning has been made.

Henry A. Wallace, secretary of agriculture, writes a realistic foreword to this interesting, well illustrated pamphlet. He says that about 20 per cent of all the persons engaged in agriculture are hired workers and that their living standards, particularly among migratory and similar laborers, are notoriously low. There must be a wider understanding of this problem, he says, adding, "Churches have an important part here which I hope may not be overlooked."

BENSON Y. LANDIS.

The Preacher's Preacher

THE ACTS OF THE APOSTLES IN PRESENT-DAY PREACHING. *By Halford E. Luccock. Willett, Clark and Company, $1.50.*

IN THE first century, the Apostle Paul alone wrote about the foolishness of preaching. In the twentieth century nearly everybody writes about the preaching of foolishness. Every preacher is oppressed by Paul's dictum from Sunday night until Tuesday morning; and concerns himself with the latter dictum all the rest of the week. There is doubtless little that can be done about the first, but something must be done about the second. This is where Luccock's latest book comes into the argument.

I dislike the "glory, laud and honor" which supplies the opening and closing paragraphs of most book reviews. So also, no doubt, does Mr. Luccock. So I shall pass up the usual clichés about inexhaustible resource, unlimited reference, appositeness of illustration, felicity of phrase, particularly of titles, etc., which have genuine relevance here. I am tempted to comment on the warmth, the tenderness, the impious humor ("impious" in the best possible way); and to say a word about the personal religious devotion which while obvious, never obtrudes, and which gives a validity and vitality to Luccock's stuff. These things have won him the title "the preacher's preacher," and something might be said about the foolishness of that (not the award, but the office!).

Allowing these omissions, it must be said that this first of two promised volumes of his devotional reflections on the record of the Christian movement, canonically misnamed "The Acts of the Apostles," is the sort of thing he does superlatively well. I don't know how he does it. Perhaps he reads a phrase, closes his eyes, and lets his imagination stir. Sometimes it moves slowly as if cautious; sometimes it races as if pursuing; sometimes it dances as if hilarious. Sometimes a word will lead him into a group of Jerusalem Christians in the first century. He hears them talk, then taking off on the wings of imagination he whisks back to New Haven of the twentieth century. On the way he has caught the laughter and song and the pondered wisdom of nineteen centuries of philosophers, poets and novelists (of all people!), and they all seemed to have been talking about his word. So, when he opens his eyes and starts his pen to work, there is the ancient and the modern, the modern question and the old answer all furbished both in chromium and onyx, and the soft, smooth textures of old world paneling. This guess may be very far from the actual ways of the

occupant of the famed chair of preaching at Yale; but it is, I am sure, one entrance into the secret place whence comes expository preaching.

What Luccock does so well is what all preachers ought to do, even if they do it poorly. Preaching is likely to be foolishness so long as it is not expository. And we can endure poor preaching better than foolish preaching. An imagination, so disciplined that it avoids the fantastic, that can play with a great word of Scripture (and it is as thrilling as play) will rarely be dull, and almost never foolish. But it must be disciplined; and such an imagination is Luccock's finest gift and achievement. Imagination is what makes great poets, great humorists, great composers, great executives, great soldiers (though I don't like to give even the devil his due there) and great preachers.

I discover I have said almost nothing about the book. It has no index, alas. But that would be hard to make when it is so nearly a current of electric impulses running on a bright wire stretched between Acts 1:1 and 8:40. (Volume II will give us, we hope, at least a list of the texts to which we may return on barren days.) I do not recommend the book as something preachers ought to preach, though it will be pirated in many a prayer meeting. Rather would I commend it as something most preachers ought to practice.

One of the surest ways to abate the nuisance of foolish preaching in a world vulgarly described as cock-eyed, is to make preaching increasingly Luccock-ied.

EDWIN MCNEILL POTEAT.

Christian Education as It Was

WOOSTER OF THE MIDDLE WEST. *By Lucy Lilian Notestein. Yale University Press, $2.50.*

ON SEPTEMBER 7, 1870, the University, later College, of Wooster opened its doors. From that day until his death in 1928, Jonas O. Notestein, as student and as professor, was a part of Wooster. Among his papers was the first draft of a history of the college, recording the facts, as he had discovered and remembered them, of the beginnings of agitation for a Presbyterian college in Ohio, of the founding of Wooster, and of its development to 1883. Beginning with this outline, one of Professor Notestein's daughters has expanded the story of the early years and brought the narrative down to 1910. A spacious canvas permits the inclusion of detail necessary for recreating, so far as possible, the spirit and the scene of the first four decades of Wooster's history.

Here is the record of the dominance of religious influences in the college life of those years; of the content of the curriculum and the methods of instruction; of the origin of pre-medical training in liberal arts colleges; of the loyalty and sacrifice of the faculty; of the recreational activities of the students and of the application of discipline by the president; and of the inception of college traditions. More important yet are the intimate biographical portraits of many of Wooster's distinguished faculty members, especially of Presidents Archibald Alexander Edward Taylor and Sylvester Fithian Scovel, Professors Elias Compton and J. O. Notestein, Dr. Karl Merz and Horace N. Mateer.

As a liberal arts college under Presbyterian auspices, Wooster was established "for the glory of God, the prosperity of his church, and the welfare of society." To carry out this purpose, the trustees and faculty early determined that the objectives of a Christian education were to instruct young men and young women in the principles of Christianity; to train students in science; to transmit to the younger generation the great heritage of classical culture; and to produce not a specialist but a well balanced individual capable of intelligent thought. And if, in applying these aims to immediate classroom work, a professor, apparently unmindful of the ways of youth, insisted that one should not waste precious time which might be spent in storing one's mind with the great thoughts of the ages, it was not lack of sympathy for the student but rather that other insight that sees a youth in some far-off future year regretting time misspent.

While one might well recommend this book for the intrinsic interest of the story it tells, yet another reason seems even more significant. This study is the history of a type, the denominational liberal arts college of the Middle West. Here, in microcosm, is the story of scores of colleges; of the religious and educational vision of hundreds of ministers, laymen and professors; of the struggle of thousands of students for an education; and of the noble achievements of many institutions. By concentrating on one college, the significance of this educational movement of an older America is made clear to the present generation and, at the same time, given a vividness which a general study could not possibly impart. For this reason *Wooster of the Middle West* is an important contribution to the educational, social and religious history of America.

CHARLES F. STRONG.

The Necessity to Hate

MAN AGAINST HIMSELF. *By Karl A. Menninger. Harcourt, Brace and Company, $3.75.*

A VIEW of life radically in contrast with that held by most Christians is reflected in this psychoanalytic study of suicide and of related problems. "The necessity to hate is as fundamental as the necessity to love," says the author. "Growth of the personality, education, social capacity and creative power becomes possible only as these aggressions [against those things which should be hated and destroyed in the interests of personal and public weal] are increasingly directed outward instead of inward." "Recognizing and dealing effectively with reality is synonymous with establishing properly distributed investments of hate and love in the parcels of reality, human and nonhuman, which surround us." "It requires some vigorous fighting (the physical expression of hating) to maintain one's place and peace in the world."

The author's thesis is that suicide, asceticism, martyrdom, neurotic invalidism, alcohol addiction, criminality, psychoses, automobile accidents, sexual impotence and frigidity, and even disease in general, are to a great extent the results of "instinctual" hatred, misdirected toward the self instead of toward outer enemies and evils. One of the major mechanisms responsible for this misdirection of hatred is conscience. The author is an exponent of the Freudian conception of conscience as a subconscious "super-ego" which regulates, restrains and redirects the instinctual drives. It is formed chiefly in early childhood, through the disapprovals, punishments and thwartings of the child by the parents. Weaning is one of these early thwartings; hence the alcoholic addict later takes revenge by sucking a bottle of whiskey. "The normal child gives up sucking as a chief form of pleasure and learns to masturbate; the neurotic child because of his fear of punishment stops masturbating and substitutes nail-biting or some other similar substitute."

Later on, the grown man, whose mother became a symbol of sexual thwarting, may become impotent if he marries a woman who becomes a mother-image. As the one who has deprived him of her breast, and who has punished his masturbation, the mother comes to be subconsciously hated, and her death is subconsciously wished for. In the

melancholic, such hate struggles "ambivalently" with love. When the mother dies the melancholic is swept by a subconscious but powerful sense of guilt, which he may expiate by killing himself. But sometimes even a trivial love-object may become a symbolic substitute. A man killed himself because he was forced to quit playing golf. "It is really not an exaggeration," the author assures us, "to say that for such individuals the over-evaluated objects (such as golf) are equivalent to the mother's breast."

One experiences an "ambivalent" feeling toward this book. It has in it many statements which might have been fabricated and molded, fantastically, by subconscious emotional pressures in the author's own mind. It adopts uncritically an instinct theory of a form which sociologists and psychologists have found it necessary to abandon. And yet there are many points at which the author's interpretations throw floods of light on otherwise obscure phenomena. Intellectual integrity requires that openminded truth-seekers shall endeavor to comprehend something of the fundamentals in this psychoanalytic system, which has so powerfully affected human thinking. This may be rendered easier for some by a note reiterated in Menninger's book:

> Thus again psychoanalytic science comes to the support of an intuitive observation of a great religious leader who said, "He who seeketh his own life shall lose it but whosoever loseth his life for my sake shall find it." We need only read in place of "for my sake" an expression meaning the investment of love in others, which is presumably what Jesus meant.

In any case we can join our admiration and our will to the dedication: To those who would use intelligence in the battle against death—to strengthen the will to live against the wish to die, and to replace with love the blind compulsion to give hostages to hatred as the price of living.

HORNELL HART.

Prisoner of Christ's Agony

THE DIARY OF A COUNTRY PRIEST. *By George Bernanos. Translated by Pamela Morris. The Macmillan Company, $2.75.*

AMERICAN readers will find this book difficult. They will be tempted to cast it aside as they try to understand the reflections and experiences of this country priest. But those who persist will close the diary with a sense of awe, aware that in this priest they have met up with a great soul, one who has fought with wild beasts, and conquered them.

The priest is a man born to suffer. Out of a childhood of abject poverty that leaves its deep scars upon him, passing through days of youth, and never daring to be young, he assumes the duties of spiritual father to a country parish near Lille, in France. As he faces his duties, an almost morbid sense of self-distrust makes of his soul a battleground. A sense of inferiority, bred in him by his childhood of poverty, constantly plagues him. Self-reproach before God for his weaknesses bows him down with a sense of unworthiness. To these spiritual burdens is added a torment of physical pain that turns out to be cancer. But like steel is his sense of duty to God. Completely possessed is his soul with the awe-inspiring fact of God's suffering for and loving men in Christ, and never wavering is his absolute conviction that man must be reconciled.

The people of his parish both pity and despise him. But in the pages of this diary, full of self-reproach as it is, the author brings out with fine artistry the fact that in their priest the people of the parish come face to face with God and the love of God, and cannot hide away from him, nor bury too deep in their souls the sin which God, through the eyes of his poor priest, sees and hates. There are magnificent passages in the book, particularly where the country priest faces Mme. la Comtesse, the first lady of the village, and forces her to face the evil thing in her heart.

"Grace is everywhere," says the young priest as he dies. And in another instance of suffering, he knows the exaltation of realizing that it is his lot to be "the prisoner of Christ's agony in the Garden." It is a tragic role of awful suffering, but courageously played unto the end.

WARE W. WIMBERLY.

The New Canterbury Play

THE ZEAL FOR THY HOUSE. *By Dorothy L. Sayers. Harcourt, Brace and Company, $1.50.*

WHEN John Masefield wrote *The Coming of Christ* as a religious drama for production in Canterbury cathedral, he set a standard for succeeding poets. T. S. Eliot followed a couple of years later with *Murder in the Cathedral,* dealing with the assassination of Thomas á Becket in that very church. These two pageant-plays are the peaks of modern English drama for religious purposes and both have been widely presented in America, Eliot's play on Broadway as well as in churches. Now comes Miss Sayers with the 1937 play in this series.

Like Masefield she introduces archangels who view the action from an upper stage. She also makes full use of a choir. Her story, however, like Eliot's, is mostly about human characters. She centers it around the French architect, William of Sens, who rebuilt the choir of the cathedral after it had been destroyed by fire in 1174. She portrays him as a man of great power and pride and sinfulness and yet of great dedication to his task. In the midst of his building he yields to the advances of a rich widow, Lady Ursula, a patron of the cathedral, and enters into a liaison with her to the scandal of the pious monks and even of some of his workmen. He insists that this private affair is no concern of the churchmen in charge of the construction. But in his preoccupation with Lady Ursula he fails to check the negligence of two workmen who are testing the strength of a rope which is to bear him aloft to place the keystone in a great arch. The rope breaks at the critical moment and he falls, crippled for life. In agony thereafter he attempts to complete the work, but his strength and poise have gone. Ursula wants to nurse him, but he sends her away. Convinced that he cannot carry on he calls the prior, makes confession of his known sins of the flesh—a lengthy list—and is absolved. But when the prior has departed, the Archangel Michael descends to the crippled architect and tells him that his greatest sin has not been acknowledged—his pride. The scene that follows is tense as archangel and architect wrestle for the latter's soul. As William finally surrenders he lifts the play to its tragic climax with these lines:

> O, I have sinned, the eldest sin of all,
> Pride, that struck down the morning star from Heaven
> Hath struck down me from where I sat and shone
> Smiling on my new world. All other sins
> God will forgive but that. I am damned, damned,
> Justly. Yet, O most just and merciful God,
> Hear me but once, Thou that didst make the world
> And wilt not let one thing that Thou hast made,
> No, not one sparrow, perish without Thy Will
> (Since what we make, we love)—for that love's sake
> Smite only me and spare my handiwork.

After which he relinquishes his command of the rebuilding and seeks asylum with Ursula.

Since the play was written expressly for Canterbury, it is bound to be compared with its predecessors. To this reviewer it lacks the majesty of Masefield's *Coming of Christ* and the dramatic power of Eliot's *Murder in the Cathedral.* Miss Sayers has chosen lesser characters and a lesser struggle. But for all that she has done a memorable piece of work and some of her lines kindle in the imagination recollections of Milton's *Paradise Lost.*

FRED EASTMAN.

The Spanish Horror

BURGOS JUSTICE. *By Ruiz Vilaplana. Alfred A. Knopf, $2.00.*

ON APRIL 19 General Franco issued a radio address to the people of Spain. In it, after proclaiming the triumph of his rebellion, he stated that more than 400,000 persons had been assassinated by the loyalists and warned that he would mete out punishment for such crimes. Then, seeking to hasten the surrender of the government forces, he added: "You must know that each day that passes, each additional life you waste, every crime you commit is a new count in the indictment you will face before our justice." Well, the author of this book was dean of the commissioners of justice in Burgos for more than a year after General Franco set up his capital there, and if the account he gives is true—or even partially true—then the prospect for those who are to "face the indictment of our [Franco's] justice" is an appalling one.

Ruiz Vilaplana is a lawyer who, entering the professional judiciary of Spain in 1928, had worked himself up until by 1935 he was appointed to his post at Burgos. Rather proud of his liberal outlook, he was nevertheless a devout Catholic and careful enough of his professional prospects to keep from becoming identified with any political party. The intense conservatism of Burgos irritated him mildly, but on the whole he seems to have got along easily there. When General Mola set up the army's *Junta Nacional de Defensa*—the rebel government—in Burgos, Vilaplana simply went on carrying out his usual judicial duties without worrying much about the change. But he soon found that those duties were no longer what they had been. Instead, he now spent his days (and frequently his nights) going through the empty form of certifying to the deaths of hundreds of persons who had to be officially recorded as "unknown" because their families and friends dared not identify them. He suggests that he might have been able to stomach the frightful business had these killings been confined to the known political opponents of the Franco regime, or to leftist extremists of any group. But when the slaughter began to strike down thousands of peasants and artisans for no other crime than that they were proletarians, that was more than the jurist could stand. On June 30 last year he crossed the border into France.

Vilaplana's description of the mass executions behind the fascist lines is horrible. There are passages which can hardly be read without turning one's stomach. Almost as disquieting, when considering Spain's future under Franco, is the account of the utter prostitution of judicial processes which has occurred in the fascist-occupied territory and of the sequestrations of property that have gone on. Here, as secretary of the Burgos sequestration commission, Vilaplana claims to be writing with first-hand knowledge. His assertion is that men have been placed on the lists for execution or their property seized (frequently both) for no political reasons whatever, but simply to gratify private grudges or to fatten the wealth of insiders in the Franco group. He hints that much of this shooting of innocent men and grabbing of their property has taken place at the instigation of priests—a commentary on the alleged necessity for the revolt if Spain was to be saved from communism, with its supposed blindness to the rights of personality and of property.

In some ways, Vilaplana's account of the part being played by the church in the Franco regime is the most disturbing feature of his book. Practicing Catholic that he is, he evidently feels that the clergy behind the Franco lines have been swept into an emotional state which verges on insanity by their wrath at the persecutions undergone by priests and nuns in republican territory in the early months of the civil war. He affirms the reality of those persecutions. But he states that the church makes them a justification for demanding frightful reprisals; the quotations which he gives from sermons delivered in Burgos pulpits are almost unbelievable in their ferocity.

With Franco warning his enemies that they must expect punishment after his victory is completed, with the church urging the obliteration of all "children of Beelzebub," with the passions that always accompany civil war at high tide, it looks as though the worst is yet to come for Spain's common people. Certainly *Burgos Justice* carries even more warning to those who, outside Spain, have supported Franco than to those who have backed the now tottering government. For what this book foreshadows is wholesale massacre, blessed by religion.

PAUL HUTCHINSON.

The Negro—Freed and Betrayed

RECONSTRUCTION. THE BATTLE FOR DEMOCRACY. *By James S. Allen. International Publishers, $2.00.*

JAMES ALLEN has chosen for exploration the decade 1865-1876, the period of the Reconstruction. The heart of the book is his record of the emancipated Negroes' awareness of what they wanted and their efforts to get it—not all of them, of course, but a substantial section of them. First, and continuously throughout the period, they consciously and passionately wanted land. No sooner was their freedom proclaimed than Negroes here and there across the south began to confiscate plantations, measure them off with plowlines, divide them up, cultivate them—sometimes at the very edge of the battle lines. Then, as both guarantee and fruit of the possession of land, they wanted the suffrage and schooling.

An early instrument devised and used toward these ends was the Negro people's convention. To these gatherings, held in various states in mid-1865, came the freedmen, often by stealth; for the reactionary Johnson state governments were passing the "black codes" and guerilla bands were raiding Negro meetings. Later came the Union (or loyal) League Clubs, composed of whites and Negroes but with the Negroes predominating in many places in the south. These clubs were political in character and formed the basis of the southern state organizations of the Republican party. But also they could and did on occasion convert themselves into militia and rifle clubs for self-defense. Such Negro militia and Negro rifle clubs also sprang up independently of the political clubs.

Finally there were the constitutional conventions, Negroes participating as elected people's representatives, and helping to write or struggling to get written those provisions for land, civil rights, equality, education which are of the very essence of democracy.

The struggle, which raged in Washington and divided Republicans in both north and south, was lost, of course—for

the time. The reasons the author makes clear. The Civil War was not fought primarily to free the slaves or to save the union. The Civil War represented lusty young capitalism in the act of tossing out of its path the big obstacle of the southern slave oligarchy. As part of that process, the price of victory, it was necessary not only to free the slaves but to arm them.

But therein lay a threat to the very ends that the new industrialists sought—a free hand in developing the resources of a still almost virgin continent, and as an instinctively recognized corollary, a submissive working class. In the north these industrialists were already reckoning with a rising labor movement; the national railroad strikes were to be put down with blood in 1877. How unsubmissive freed Negroes could be was shown by their resistance—with the help of the arms they had borne in the war—to the return of the land they had taken. Sea Islands, the description of which is a high point in this book, stands to this day as an example of successful resistance. Moreover the new labor movement in the north and the freedmen in the south were tentatively reaching out hands toward each other.

So having crushed the slave oligarchy, the northern bourgeois victors made terms with the southern bourbons and thrust the masses of Negroes back into semi-slavery, leaving for another day the renewal and the carrying to completion of the Negro struggle for land, civil rights, schools. Comes now that day, with the Negro sharecroppers crying loudly, "Land to the landless," and with the National Negro Congress organizing wide white and Negro support for the realization of the promises inherent in emancipation. It is no accident that the renewal of the historic struggle is coincident with the rapid southward movement of northern capital, in answer to the southern promise of cheap and docile labor.

WINIFRED L. CHAPPELL.

The Cure of Souls

THE SOUL DOCTOR. *By Charles Reed Zahniser. Round Table Press, $2.00.*

A GOOD many books have appeared in recent years urging pastors to supplement their training in theology by a study of psychology in order to gain a better understanding of the difficulties and problems of their parishioners. Most of these books have also provided an introduction to such a study. An increasing demand has come for the presentation of case material—a description of the types of problems a minister is likely to meet and of the ways in which such problems may be dealt with. This book is an answer to this demand. The author, drawing on his own pastoral experience and that of his former students and other ministers with whom he has been associated, presents a series of such studies, disguised so as to prevent identification, but omitting nothing of psychological import.

For purposes of interesting presentation the author has cast his material in story form. Mortimer Alison, pastor of old Second Church, suddenly awakens to the fact that his pulpit-centered ministry has failed to bring him into touch with the needs of the multitudes of people living in his parish, most of whom indeed never darken the church doors. He determines to re-orient his ministry to discover and meet the needs and problems of these individuals, a service for which better-than-average psychological training had equipped him, and bring to their aid the resources of religious faith and fellowship. He soon finds himself dealing with all sorts of personal problems, running from sex difficulties to religious perplexity. This provides the author opportunity to present his clinical material, and it makes up the bulk of the book. There is much sound wisdom and common sense in the discussion, and, while the insights of Freud and Adler particularly guide the author's thinking, the reader is never plunged into a sea of psychoanalytic jargon. But the hero of the story soon discovers that healing hurt souls is not enough. The causes of disaster must be sought out. And Mortimer Alison leads his church in the development of a cooperative program with other churches and with hospitals, courts and social agencies, which aims at prevention as well as cure.

Dr. Zahniser has done a good and useful job in this book. To the present reviewer it seems that a better classification of types of cases might have been made and a more useful discussion of treatment might have been presented if the material had not been cast in fictional form. However, it may be that the adoption of this literary device will secure a wider reading of the book among persons in distress and ministers who try to aid them than would otherwise be the case. If so, the author has taken a wise course.

CHARLES T. HOLMAN.

Books in Brief

THE GREENWOOD HAT. *By J. M. Barrie. Charles Scribner's Sons, $2.75.*

This book was prepared by Barrie shortly before his death last year, and was privately printed and circulated. It is now made available to the general public. It is an autobiographical account of the author's first efforts as a writer. These efforts took the form of articles written over the name of "James Anon" and published in London newspapers. A number of these articles are now published in book form together with the comments which Barrie in 1937 felt like making upon them. The result is a delightful book which no lover of Barrie will miss.

THE NEW TESTAMENT: A TRANSLATION IN THE LANGUAGE OF THE PEOPLE. *By Charles B. Williams. Bruce Humphries, Inc., $2.50.*

The professor of Greek in Union University, Jackson, Tenn., gives us in this translation the fruit of many years' labor of love. A thoroughly competent Greek scholar, he has produced an accurate and readable version. Its distinction is that while it aims to render the New Testament in the vernacular, it stays much nearer the familiar English text than many other modern translations.

PLANNING AND PLANTING YOUR OWN PLACE. *By Louis Van de Boe. The Macmillan Company, $4.50.*

With the federal government bringing the possibility of home ownership to increasing numbers of families, a book like this should meet a growing demand. It contains all one would like to know about laying out yards, lawns, drives and gardens—how to plan them, how to make them, how to maintain them. The author is writing not only for those who have unlimited means, but for all who having a house and a few square yards of space about it, are interested in making their place as beautiful as possible. The book is well provided with pictures, diagrams, tables of shrubs, flowers, tools, etc.

THE SQUARE PEG: OR THE GUN FELLA. *By John Masefield. The Macmillan Company, $2.50.*

In one of the best of his poems John Masefield proves two things—that he is fascinated by the parade of fox-hunting, and that he detests the brutality of the fox-hunter—"the unspeakable in pursuit of the uneatable," as Oscar

Wilde put it. In this novel the fascination is the round hole, the detestation is the square peg. A wealthy man of complex temperament, merciless and domineering, a designer of military weapons, yet sensitive to beauty and human worth, sets up his residence in a conservative fox-hunting neighborhood. The result is conflict, but the square peg manages to stick. After filling his pages with fascinating drama, Mr. Masefield yields to his love of romance and dissolves his novel into a modern version of Alcestis returned from the grave. Anyone who likes character, action or pictures of modern England will enjoy this book.

Books Received

A Little Dictionary of Bible Phrases. By W. K. Lowther Clarke. The Macmillan Company, 75 cents. One of a series edited by A. W. F. Blunt, "Biblical Handbooks." This is a very brief Bible dictionary.

The Creed of an Idealist. By Edward McGrady. William B. Eerdmans Publishing Company, Grand Rapids, Mich., $1.00.

The Lost Generation Returns. By B. H. Pearson. Light and Life Press, Winona Lake, Ind. No price given. A story about the church's loss of its youth and youth's loss of the church—losses both of them tragic.

God in Our Lives. By Rolland W. Schloerb. Harpers, $1.50. (To be reviewed.)

A Brief Life of Paul. By Benjamin L. Olmstead. Light and Life Press, 35 cents. "Intended as a reference and study book for Sunday school teachers" and others.

Travels of a Viking. By Oscar E. Sanden. Published by the author, San Antonio, Tex. No price given. A very short paper bound volume of original poems.

Within Whose Memory Abides. By Charles Granville Hamilton. The author, Aberdeen, Miss., 50 cents. Meditations on a number of Scripture passages.

Three Roman Poets and Their Messages. By William G. Phelps. Centenary College, Shreveport, La., 25 cents. The poets are Vergil, Horace and Juvenal. The author is professor of classics at Centenary College.

How to Improve the Adult Department. By Lyndon B. Phifer. The Methodist Book Concern, 25 cents.

Charles Darwin. By Goeffrey West. Yale University Press, $3.50. (To be reviewed.)

Planning and Planting Your Own Place. By Louis Van de Boe. Macmillan, $4.50. (To be reviewed.)

Resources for Living. By Gaius Glenn Atkins. Harpers, $2.50. (To be reviewed.)

Here We Stand. By Hermann Sasse. Translated by Theodore G. Tappert. Harpers, $2.00. (To be reviewed.)

Revolutionary Religion. By Roger Lloyd. Harpers, $2.00. (To be reviewed.)

Play and Mental Health. By John Eisele Davis. A. S. Barnes, $2.50.

Divine-Human Society. By Howard H. Brinton. Book Committee of the Religious Society of Friends of Philadelphia and Vicinity. No price given. (To be reviewed.)

Riding the Question Mark. By John W. Stockwell. Knowledge Extension Society, $3.43.

Toward a Farmer-Labor Party. By Harry W. Laidler. League for Industrial Democracy, 15 cents. Signs of a coming new political alignment with workers forming a strong separate party.

Businessmen of the Bible. By James C. Muir. National Publishing Company, Philadelphia. No price given.

Youth and Sex. By Dorothy Dunbar Bromley and Florence Haxton Britten. Harper, $3.00. (To be reviewed.)

The Handsome Road. By Gwen Bristow. Crowell, $2.50.

City and Church in Transition. By Murray H. Leiffer. Willett, Clark and Co., $2.50. (To be reviewed.)

If Ye Shall Ask. . . . By Oswald Chambers. Dodd Mead, $1.25. A discussion of prayer by a well known English writer of devotional literature.

A Book of Birds. By Mary Priestley. Macmillan, $2.50. An anthology of prose and verse about birds. Arranged according to the species of birds. Illustrated by drawings of C. F. Tunnicliffe.

In the Spirit of William James. By Ralph Barton Perry. Yale University Press, $2.00. (To be reviewed.)

Gold Ahead. By George S. Clason. The Institute of Financial Education, Denver, Colo., $2.50.

The Question Box

Is it right to speak of Jesus as a martyr? And is his death to be charged to the Jews or to the Romans? J. F., St. Paul, Minn.

FROM the point of view of a casual student of history the death of Jesus might be regarded as a martyrdom and classed with the execution of Socrates, Savonarola or Galileo. It is true that like them he died for a cause, and was a witness to the truth of his message, as the word implies. But this limitation of the meaning of his death to martyrdom quite fails to give adequate significance to that event as interpreted by him and by his followers then and through the centuries. His approach to death was deliberate and voluntary. There was no other way in which the purpose of his life, as the disclosure of the divine love and the manifestation of his own redemptive purpose, could be made clear. He might have avoided death, and lived on to old age, as did the Buddha, a gracious and beneficent teacher and friend of mankind. But this would not have satisfied his desire to provide a pattern of life that would give humanity peace and good will.

He knew that by "works of the law," even so admirable a law as the Mosaic institutes, no life could come to completion. It is only by love, forgiveness, unity and harmony among individuals and nations, that the world can achieve happiness. The recognition of that fact means sacrifice, suffering, the cross, for those who would set the type of the superior race. That quality of God and in the character of his supreme interpreter, the Master, was the thing that made the cross the necessary symbol of the divine life in the world. It was embodied in the first word from the cross, "Father, forgive them," and in the range of that petition were included the rough and calloused perpetrators of his torturing execution, the betrayer who either through covetousness or dull-minded impatience lent himself to the vile transaction, the priests who were jealous of his growing influence, the mob excited and eager for a bloody spectacle, the bandit on the neighboring cross, and Pilate, alarmed lest this should prove to be another of those messianic claimants who threatened the Roman administration—all those were involved in the tragic events which brought Jesus to his death, and for all of them he voiced his forgiveness and love.

In that somber transaction on Golgotha something happened which changed all history and made it easier for men to believe in a fatherly God, in a moral order, in the supremacy of love, in the victory of faith and the conquest of death. This was an experience vastly beyond the ranges of martyrdom, although it included all the tragic features which martyrdom denotes.

As to the national responsibility for the death of Jesus, it is fruitless to debate that timeworn controversy. It was the charge made against the Jews by Christians of the first century in the heat of disputation, and by "Jew baiters" and anti-Semitic rioters in the disgraceful pogroms which have marked the treatment of ghetto dwellers in many lands and eras. For all such falsehoods and cruelties Christians, in the measure of their participation, have only humbling self-blame. Growing civilization makes all such unfriendly treatment of the Jew an outrage and a mark of atavism.

On the other hand, the Jew who spends his time in attempting to refute the charge that his people were the murderers of Jesus is dealing with a man of straw. No intelligent gentile believes for a moment in that crude and unhistorical tradition. For Jews to discuss it as if it were a living and valid issue is to heap fuel on the fires of racial prejudice, from which the Jew is a sufferer on wholly different grounds. It is time to forget that stupid polemic, and to recognize the wide areas in which Jew and Christian have common interests and a common faith.

H. L. W.

Turks Recognize Italian Ethiopia

Ambassadors of Turkey and Greece Formally Accept Fact of Conquest—Lower Taxes for Prosperity

(Correspondence from the Near East)

ISTANBUL, April 9.—Early this month, the Turkish ambassador at Rome, calling upon Count Ciano, shortly after the same visit had been paid by his Greek colleague, informed the Italian foreign minister of Turkey's decision henceforth to have her ambassador accredited to the King of Italy and Emperor of Abyssinia.

Thus the decision recently taken at Ankara by the Council of the Entente Balkanique has been carried into effect.

* * *

Soviets Name New Turkish Ambassador

The Turkish government has given its approval to the designation of Mr. Alexei Vasilievitsh Terentieff as Soviet ambassador to Ankara.

The new ambassador, who is very young, belongs to the postwar generation of Soviet diplomats. He was born in 1902, and until 1926 served in the army, but abandoned the military career for the diplomatic service. He started at Ankara in 1931 as a secretary of embassy, and one year later was appointed consul general at Smyrna. He was then transferred to Moscow, where he occupied different positions. Before his transfer to Ankara he was at the head of the Near East department of the Russian foreign office.

* * *

League of Nations To Sponsor Election

The elections soon to take place in the Hatay under the direct control of the League of Nations are placed under the presidentship of Roger Secretan. He is a Swiss. The rest of the commission is composed of one Belgian, one Dutchman and one Norwegian. The special tribunal is presided over by a Greek, Aristide Phocas. As to the agents, they are British, Belgian, Dutch, Greek, Norwegian, Swedish, Swiss and Jugoslavian.

Meanwhile, according to telegrams received by Turkish papers, attempts have apparently been made by armed partisans of Syrian nationalists to influence elections in an anti-Turkish sense.

* * *

Seek Prosperity by Lowering Taxes

The bill reducing one of the components of the income tax has been passed by the Kamutay. Although this reduction will entail the increase by 2 per cent only of the buying capacity of all salaried persons, this decision has been hailed with much enthusiasm as it marks the determination of the Turkish government to continue its policy of securing prosperity through tax reduction.

The movement was started three years ago by cutting down the price of railway fares, monopoly goods, etc., that is, in connection with enterprises owned or controlled by the state. Other reductions took place in a number of taxes, but it was feared that the heavy burden represented by Turkey's military rearmament would not allow public finance to keep on in that direction. But experience has been entirely to the contrary with the result that the more taxes are reduced the more business picks up and the more the Turkish exchequer is in a position to agree to further sacrifice in the way of tax reduction.

It is announced that theaters, cinemas and other public places of amusement will profit by similar measures—a development which will be all the more popular as taxes have hitherto been one of the main obstacles in the development of that industry.

* * *

Village Sells Trinkets To Build School

The inhabitants of a village in the Vilayet of Rize in the eastern corner of the Black sea littoral decided to have a school. This determination was in itself already praiseworthy, since in certain provinces the government has had to fight in the past for the spread of education. But they went further and collected the funds from among themselves, viz. TL 6,000 (about $4,800), a very important sum for a Turkish village, whatever its prosperity may be. Something like TL 200, it appears, was also obtained through the sale of rings and other small articles of jewelry presented by the girls and women of the village.

The erection of the school was completed last month. It has five classes but one teacher only.

* * *

Palestine to Admit Freud and Neumann

It is reported from Palestine that following a request by the Palestine Medical Association, the Jewish Agency for Palestine has agreed to grant immigration certificates to Prof. Sigmund Freud and Prof. Heinrich Neumann.

Both Prof. Sigmund Freud, the 82 year old psychologist, and Prof. Heinrich Neumann, who has been called upon to operate on members of various royal families, including the Duke of Windsor, but refused to go to Germany to operate on the Führer, have had to suffer from the occupation of Austria by the Germans.

* * *

Wafd Party Loses Control of Egyptian Parliament

Elections in Egypt resulted in the complete defeat of the Wafd, that party to which Egypt owes her present independence. The number of Wafd members in the new parliament does not exceed 12, and its two most influential leaders, Nahas and Obeid Pashas, have met with complete failure in their own constituencies. This situation is a striking contrast to the last Parliament before it was dissolved by the king.

The reason of the defeat met by the Wafd probably lies in the fact that it was essentially a party adapted to fighting and not to building, unable, once the aim had been achieved, to keep restraint.

E. GUERON.

Baptists Join in Revival Effort

50 Churches in Atlanta Hold Simultaneous Preaching Missions—Court Upholds Religious Liberty

(Correspondence from Georgia and Florida)

TAMPA, FLA., April 21.—Fifty Baptist churches in the greater Atlanta area conducted simultaneous evangelistic preaching missions April 3-17. The campaigns closed with Easter services. Dr. Roland Q. Leavell, director of evangelism of the Baptist Home Mission Board, was the leader of the cooperative effort and preached in the historic Tabernacle pulpit, one of the most famous preaching stations in the southeast. Visiting ministers and local pastors filled the pulpits of other churches joining in the simultaneous effort. Among these visitors were: Dr. William Francis Powell, Nashville; Dr. Frederick Porter, Columbus, Ga.; Dr. Norman W. Cox, Huntington, W. Va.; Dr. Thomas Hansen, Jacksonville; Rev. Gipsy Smith, Jr.; and Rev. Marshall Mott, Anderson, S. C.

Similar campaigns were held during the past year under Dr. Leavell's direction in Tampa, Oklahoma City, Baltimore, St. Louis, Houston, Richmond and Mobile. The program represents a new plan of joint action by Baptist churches in the various cities and is meeting with unusual success.

* * *

Georgia Supreme Court Upholds Religious Freedom

The Georgia supreme court ruled recently that a city ordinance in Griffin, Ga., prohibiting the circulation of religious tracts by a representative of a sect known as "The Kingdom of Jehovah," was invalid because it violated the principles of religious freedom. The ruling of the higher court reversed a decision previously rendered by the Georgia court of appeals. Proceedings were started by Alma Lovell, one of Jehovah's subjects, after she had been arrested in the middle Georgia town for distributing tracts and a magazine published by the sect.

* * *

Southern College Celebrates Jubilee Week

Southern College, a growing institution controlled by the Southern Methodist Church at Lakeland, Fla., observed founder's day with a jubilee week, March 7-13. The announcement of a large sum of money already raised for the E. Stanley Jones Foundation and Religious Center on the campus came from President Ludd M. Spivey, who presented Doyle Elam Carlton, Baptist layman of Tampa, and former governor of Florida, as honorary chancellor and director of the endowment campaign.

Dr. F. B. Fisher, of Detroit, whose sudden death was announced last week, was the speaker in daily services. He called on the

students to make their education effective in Christian service and urged the repudiation of war and the conditions that make war the supreme challenge of the hour to American Christian churches.

Southern College was founded in 1885 and has grown to a student body of approximately 800 with 21 states and 12 denominations represented. Dr. Spivey, who is an educational experimentalist, has advanced the college in every respect. His persuasion of Dr. E. Stanley Jones to come to the college and lend his name and influence to the endowment program, is regarded as a mark of the President's keen vision and spirit of adventure. The aim is a million dollars for building an endowment.

* * *

University of Florida Holds School for Pastors

The University of Florida is promoting an annual school for pastors the week of April 25. The school is interdenominational and brings about 200 pastors of all representative denominations together for study and fellowship. Dr. John J. Tigert, president, son of a Methodist bishop, has given a sympathetic and enlightened leadership to this movement since it was conceived three years ago and promoted with some federal adult education funds and ideas. Many rural and village pastors in the state have been found to lack preparation for the work of the ministry and surveys have revealed poor reading and study habits among many pastors. The school seeks correction of these conditions.

* * *

Congregational-Christians Meet in Tampa

Florida Congregationalist-Christians are holding their annual conference in Tampa at the First Congregational Church, the week of April 18. Representatives of Florida's 35 Congregational-Christian churches with a total membership of about 4,100, will hear Dr. James E. Walters, associate secretary of the Board of Home Missions, and other state leaders in addresses on the general theme, "Christ at the Heart of the World." Rev. Walter Metcalf, pastor of the First Congregational Church, Tampa, will be host of the conference.

* * *

Bishop Ainsworth Suffers Heart Attack

Bishop W. N. Ainsworth, Macon, Ga., suffered a heart attack in Atlanta last week, the second in the past year, and is confined to bed at the Emory University Hospital, Atlanta. The bishop's condition is reported to be improved. He has given much time and thought to leading the cause of unification in this area. It is understood the bishop plans to retire at the session of the General Conference of the Methodist Episcopal Church, South, to be held at Birmingham next month.

* * *

Oldest Woman's College in Serious Financial Straits

Wesleyan College, Methodist school, the oldest chartered woman's college in America, suffered the foreclosure of its plant valued at more than two million dollars last month. The college plant, built on the outskirts of Macon, Ga., was bid in for less than $300,000. The school trustees are negotiating to repossess it.

ADIEL J. MONCRIEF, JR.

Call the Pastor!

Mrs. A. has spiritual jitters.

The Gibson family is breaking up.

The world has knocked George W. on the head once too often.

Too bad. Call the doctor?

No, call the pastor.

Poor pastor. Except by inspired rule-of-thumb, he knows so little about the complicated human mind, the heart, the soul. If someone only could tell him. . . . . .

Someone does tell him. In **THE SOUL DOCTOR** he finds the very problems of parishioners which confront him. In **THE SOUL DOCTOR** these problems are described, analyzed, taken apart, explained, and the scientifically right response and solution made clear.

THE SOUL DOCTOR is taken from actual life and cast in fiction form for greater lucidity. It is not technical. It is written from the clinical notebooks of Charles Reed Zahniser, Professor of Social Science and Applied Christianity at Boston University and lecturer on psychology in ministerial work under the auspices of the Federal Council of Churches and the National Preaching Mission.

"This is an important volume for those who want to minister more effectively to their people," the Editorial Committee of the Religious Book Club says of **THE SOUL DOCTOR** by Charles Reed Zahniser. **($2)**

IT IS A BOOK WHICH EVERY MINISTER NEEDS

Published by
ROUND TABLE PRESS, Inc.
30 Rockefeller Plaza
New York

Blames Depression On Industrialists

Lindeman Addresses Eddy Seminar—Spofford Finds System at Fault—Reisner Warns Methodists

(Correspondence from New York)

NEW YORK, April 25.—Conflicting opinions on the causes of the current depression were voiced before the American Seminar, meeting under the direction of Sherwood Eddy and attended by 100 clergymen, college professors and social workers. Sessions were held here and in Washington. Dr. E. C. Lindeman, professor at the New York School of Social Work, declared that a few big financial and industrial leaders had "deliberately brought on the recession" by refusing to cooperate with the government. "There is no cause for the present depression," declared Dr. Lindeman. "It is a psychologically imposed, self-willed depression and it arises out of the fact that we have no techniques for controlling the holders of these large corporative enterprises."

* * *

Spofford Finds Fault In Present System

William B. Spofford, executive secretary of the Church League for Industrial Democracy, took the opposite view. "It is not a case of bad men messing up a good economic system, but rather of even good men finding it utterly impossible to make a bad system work any longer." Mr. Spofford maintained that increasing numbers of people are today aware that we are living in a decadent system which will eventually bring the United States to fascism unless those believing in democracy extend its principles to industry as well as politics. He believes that the growing burden of old age pensions, unemployment insurance, relief and subsidies to farmers and industrialists to limit their production will ultimately lead reactionaries to prefer a fascist dictatorship to a social service state. The remedy, he thought, is "a greater and more equitable distribution of the goods we can so easily create."

Others to address the seminar were Reinhold Niebuhr; George V. Denny, president of Town Hall; Thomas E. Dewey, district attorney of New York; Oswald Garrison Villard; Jerome Davis; Kirby Page; Sidney Hillman, president of the Amalgamated Clothing Workers.

* * *

Reisner Warns Church Against Alienating Businessmen

A group of ministers led by Christian F. Reisner, pastor of Broadway Temple, voted down several sections of the 4,000 word report of the "State of the Country and Social Service Commission" of the New York Conference of the Methodist Episcopal Church. The defeated sections called for a lifting of the embargo on goods to loyalist Spain, called our economic system a "selfish one" and advocated "a sharing system" in its place, demanded that no American credits be extended to militaristic and fascist nations and condemned the supernavy bill. The conference approved sections condemning the May bill, recent international outrages by Germany, Italy and Japan, bingo and bank nights for the raising of church funds. It also adopted Dr. Reisner's motion to "unreservedly condemn the dictator Stalin and his murderous system in Russia." It voted to limit future reports of this commission to 1,000 words. Dr. Reisner told the 300 delegates that "when we passed such extreme resolutions businessmen in general did not feel like supporting the Methodist Episcopal Church." Chester A. Smith, lay chairman of the reporting commission, replied that the church "must never be for sale." The *New Yorker* recently published a satirical account of a service in Dr. Reisner's church.

* * *

WPA Project Offers Religious Music

The WPA music project recently offered some interesting religious music at the Federal Music Theater, 254 W. 54 St. The Negro Melody Singers rendered a sequence on "The Life of Christ" and the Federal Opera Chorus and the Greenwich Orchestra gave Brahms' Requiem.

* * *

In New York Pulpits

The Episcopal bishop of Newark, Benjamin M. Washburn, told the congregation at the St. George's Day service at the Cathedral of St. John the Divine, that they should pay homage to the "King of Kings whose throne was a wooden cross, whose crown was studded with thorns and whose scepter was only a broken reed." The bishop also read a message from King George VI thanking the participating organizations for their prayers for his continued reign and for peace for his empire and the world.

John Sutherland Bonnell at the Fifth Avenue Presbyterian Church called the prevalence of suicide one of the nation's most alarming problems and predicted that the present decade would show a huge increase over the 120,000 of 1920-1930. "The Christian faith is the surest remedy for intolerable weariness and boredom and the lack of worthy motive," he declared.

Roscoe C. E. Brown, professor of journalism in Columbia University, and Ernest M. Stires, Episcopal bishop of Long Island, eulogized the late George Foster Peabody at a beautiful memorial service in the Church of the Holy Trinity, Brooklyn.

1,406 Episcopal clergymen signed the statement insisting that the Protestant Episcopal Church "cannot with integrity enter upon or encourage efforts toward Christian reunion except such as are based upon the terms presented in the 'Lambeth Quadrilateral'." Six thousand Episcopal clergymen were asked to sign.

* * *

Defends Censorship of Pictures Of Birth of a Baby

Samuel J. Foley, district attorney who banned bingo in the Bronx, has also banned pictures of the "Birth of a Baby." Speaking at the 14th annual communion breakfast of the Holy Name Society of the New York fire department, he defended his order to arrest Roy E. Larsen, publisher of *Life* for selling a copy of the April 11 issue of his periodical. The copy contained four pages of 36 pictures taken from the movie, "The Birth of a Baby," which was also banned here. Mr. Foley said, "I try to live as a Catholic and administer my job as a Catholic. . . . In these changing times people are impatient with adherence to standards of decency decreed by Catholic traditions . . . they bow to the ideology of the day—of sneering at God." No public official condemnation has been issued by the Catholic Church, however.

Advanced proofs of the pages were approved as decent, informative and helpful by doctors, social workers and editors. The movie itself was produced under the direction of the Committee on Maternal Health, a well established, highly respected medical authority in this field. The Gallup poll indicates that 24 per cent of the readers who had seen the *Life* pictures thought them indecent; 76 per cent did not; 39 per cent disapproved this method of teaching the public about childbirth and the care of mothers; 61 per cent approved. When Mr. Larsen was tried, charged with circulating indecent matter, he won acquittal.

BRADFORD YOUNG.

A SIGNIFICANT BOOK by the Professor of Systematic Theology in Glasgow University

WHY DID JESUS DIE?

By J. G. RIDDELL

THERE are many ways of approaching the truth which lies at the heart of our believing. This scholarly discussion not only sets forth the essential positions of many modern writers, but seeks to bring out the truth of every view which continues to have value.

■ The *British Weekly* comments: "Professor Riddell has given us an admirable book, handling an abundance of material with reverent skill, and producing an excellent and eminently readable piece of work."

■ Dr. Oscar L. Joseph, in *The Christian Advocate, New York Edition:* "This volume is one of the most satisfactory books on the central message of the gospel. . . . We need the whole truth about the death of Jesus to give us a richer sense of the unity of our faith and qualify us to meet and overcome the challenge of unbelief, and restore to us the joys of salvation. It is the merit of this book to do just this."

Net, $1.50

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK Boston Detroit | CINCINNATI Pittsburgh Kansas City | CHICAGO San Francisco Portland, Ore.

Vienna Catholics Vote for Hitler

Surge of Patriotic Feeling Overwhelms Ecclesiastical Opposition to Anschluss—Church Makes Terms

(Correspondence from Austria)

VIENNA, April 11.—One of the most astounding changes of fronts in history was that of the Austrian Catholic Church. It voted almost unanimously for Adolf Hitler.

As foreigners were crusading for the persecuted German Christians and trying to arouse the world in their behalf, the Austrian Protestants were rushing with bugles blowing and flags flying into Hitler's camp, and Cardinal Innitzer, the head of the Austrian Catholic Church, was not only greeting his flock with *"Heil Hitler,"* but also advising them to vote for the Anschluss. As priests and preachers in foreign pulpits were eloquently denouncing nazi tyranny toward Christians, the Protestant church bells of Austria were ringing, Protestant preachers were reverently portraying the Führer as the messenger of God, and the Catholic priests were beseeching God to bless the Führer and help him win the plebiscite.

* * *

Anschluss Regarded as Act of God

Such intercession doesn't seem to have been at all necessary, for 100 per cent of the Protestants were just waiting for a chance to vote "Ja" and certainly not more than one third of one per cent of the Catholics voted "Nein." The strange, though reverent attitude of many simple Catholics toward Hitler was expressed by an old Austrian woman who exclaimed, "Thank God, our Führer came at last; otherwise the nazis might have gotten us!"

Providence, salvation, liberty and union were all mixed up together. The basal fact, however, is that the Austrians are Germans, that practically all young Austrians wanted to identify themselves with the German race, and that the Anschluss came as a great historical miracle which most devout Catholics and all ardent Protestants consider an act of God.

The Germans in all lands wanted to be a united, powerful, prosperous people and this attaining of unity was a supreme historical experience for most Austrians. National union and devotion to the nation were exalted above all other forces or ideals.

* * *

The Church Loses Battle

Vienna was one of Europe's chief Catholic centers. It was a bulwark of political clericalism and the chief section in the world front against Hitler's German Reich. Here centered Hapsburg strivings, French interests, Czechoslovak schemes, plans for a Danubian federation and all other forces working for the weakening of the Germans. Foremost among them was world Catholicism, the state governed by the pope. Vienna was the headquarters of the pope's fight against Hitler, which was the fiercest fight of this decade.

And the church lost. Hitler triumphed. He rode into Vienna as uncounted multitudes of simple people cheered. They thanked God as though the Messiah had come. They said God had sent them a deliverer from want, misery and poor government. They were overpowered by the call of a new age, a new order, a united Germany.

* * *

The Cardinal Capitulates

At that moment the first prominent Austrian to seek an audience with Hitler was Cardinal Innitzer. He utterly capitulated, and assured the Führer of his support. He later carried out his promise by expressing in writing his approval of Hitler's regime. A cardinal had gone to Canossa. The walls of Vienna, the fortress of aggressive political clericalism, had fallen at the shouts of the multitude. A system that for centuries had flourished on the support of emperors, princes, feudal lords and thrones, on ignorance and awe had become so hollow that it collapsed by itself at the advance of a host of young nationalists.

Innitzer could not withstand the wishes of a whole people. He dared not make his church the enemy of Germany and raise Italian Rome above German Berlin. Long has the Catholic Church hindered German unity and Innitzer at the supreme hour when all Germans were coming together dared not try to dam the stream. It would have swept the church away. It might have continued the Reformation and pushed political Catholicism entirely beyond the Alps.

R. H. MARKHAM.

Two Episcopal Dioceses Elect Bishop Coadjutors

Two Episcopal dioceses, Tennessee and California have recently elected bishop coadjutors. Dr. E. P. Dandridge of Nashville was elected in Tennessee and Dr. Karl Morgan Block of St. Louis, in California.

Tories Lose Bye-Election

Labor Wins in West Fulham—Government to Buy Coal Royalties—Archbishop of York in Cairo

(Correspondence from England)

LONDON, April 20.—West Fulham went Labor. This is the second bye-election which has gone against the government. The late member had a majority for the Conservatives of 3,483; Dr. Edith Summerskill, the new member, had a lead of 1,421. The result is called a warning or even a shock to the government. It certainly does not look as though the country is unanimous in its approval of the government's foreign policy, especially upon Spain.

* * *

Norwich Cathedral Suffers Serious Fire

On Sunday, April 10, there was a serious fire in Norwich Cathedral during evensong. There was no confusion or panic. The organ was practically destroyed; most of the old pipes were burned. It was a matter for thankfulness that the fifteenth-century choirstalls were not damaged.

* * *

Government Buys Coal Royalties

The coal bill, which in its latest form represents a compromise, was passed unopposed, but with no great enthusiasm. It does at least buy the royalties from the owners so that these will now belong to the state. The price paid, £66,500,000, was said by Labor to be too high, by the owners too low. On the question of the compulsory amalgamation of companies, which could be more effectively worked together, there has been a compromise which allows a

Solve Your Summer Attendance Problems!

YOU CAN—

By using these character-building Story Papers that have the enthusiastic approval of more than a million young people.

- They are entertaining
- They apply Christian principles to life
- They build Christian idealism
- They foster strong loyalty.

No Sunday school should be without them!

THE BOYS' WORLD **THE GIRLS' COMPANION**
Weekly eight-page papers for the teen-age group. In lots of 5 or more addressed to one person, either publication, 12 cts. each subscription per quarter.

YOUNG PEOPLE'S WEEKLY
Sixteen pages weekly for those 18 to 22. In lots of five or more sent to one person, 17 cts. each per quarter.

CHILDREN'S DAY SPECIALTIES
Plays—Pageants—Program Helps—Cantatas—Buttons—Cards.

WRITE FOR CHILDREN'S DAY CATALOG, SAMPLE COPIES OF OUR CHARACTER-BUILDING STORY PAPERS, AND HALF-PRICE TRIAL OFFER

DAVID C. COOK PUBLISHING COMPANY
47-F LINCOLN STREET. ELGIN, ILLINOIS

SUMMER STUDY
at
UNION THEOLOGICAL SEMINARY
JULY 6 to AUGUST 13
Enrolment for credit July 6 to 25 or July 26 to August 13, also possible
Faculty: Henry Sloane Coffin, John Baillie, Grace Loucks Elliott, Frank Herriott, Arthur Holt, Ernest Johnson, Paul Limbert, Eugene Lyman, Mary Lyman, Cyril Richardson, John Schroeder, Ernest Scott, Clarence Shedd, Harrison Elliott.
Wide range of Columbia University Courses also available
Conference for Ministers
and
Other Religious Workers
JULY 5-9, 11-15, 18-22
Enrol for one, two, or three weeks
Faculty: Daniel Fleming, Margaret Forsyth, Frank McKibben, Justin Nixon, Paul Tillich, and Professors Baillie, Coffin, Holt, Johnson, Richardson, and Scott of Summer School faculty.
Address: Director of Summer Courses
3041 Broadway New York City

STUDY AT CHICAGO THIS SUMMER
For two weeks, August 1-14, a Pastors' Institute will be conducted jointly by the University of Chicago Divinity School, Disciples Divinity House and The Chicago Theological Seminary. The Faculty includes Dr. Frederick Norwood, of London; Professors Arthur E. Holt, Fred Eastman, Arthur C. McGiffert, E. S. Ames, Henry N. Wieman and others. Come for both weeks or either one.
Send for folder to Albert W. Palmer, President,
The Chicago Theological Seminary
5757 University Avenue, Chicago, Ill.

The Preparation and Delivery of Sermons
By CARL S. PATTON
Most men can make themselves into preachers—good, if not great ones. Speaking from wide experience as preacher and teacher of preachers, Dr. Patton tells the HOW of sermon making and delivery. In warm human style he treats every aspect of the matter: the material for the sermon, its structure and style, the actual preparation, the delivery. An inevitable book for the minister and theological student.
$2.00
Willett, Clark & Company
Chicago and New York

right of appeal to the owners of the pits in question, and it was stated for their comfort that nothing is likely to be done in the immediate future. "The weapon of compulsion would be kept in reserve." For the sake of other clauses, dealing with selling prices, Labor accepted the bill grudgingly.

* * *

Archbishop of York In Athens and Cairo

The Archbishop of York and Mrs. Temple have left England for Athens and Cairo. The archbishop will preach at Athens on Easter Day. In Cairo on April 27 he will consecrate the new cathedral and on his way home he will attend the important provisional conference in Holland in which the constitution of the proposed World Council of Churches will be considered. This is the next step after "Oxford" and "Edinburgh."

* * *

Alfred Salter Declares For Cooperation

At a conference called by the Laymen's Missionary Movement to discuss Christianity and nationalism there were some important speeches. Dr. Alfred Salter condemned the craze for autarchy. "The one solution was sharing resources, not because of force but because of the justice of the case."

Lord Hugh Cecil said that the way of war should be declared to be apostasy by the churches. Only defensive war was at all justifiable. Therefore between Christian countries could be no war.

* * *

Discusses Church's Problem of Youth

In an important article on "Youth in Hitler's Germany" a correspondent in the *British Weekly* points out how the German church is starved of its future membership by the deliberate strategy which detaches and preoccupies youth. There is so much arranged for youth that the church has no part left in its life. The home has become the battleground:

"The causes in England are admittedly other than those of organized paganism. In the German situation we see the issues more clearly, and maybe thereby something of the outlines of the future. In England, for social, economic and moral reasons (rather than for political reasons, as in Germany), we also are being driven to see the home as the future center and battleground of faith —where Christianity has the best chance of making fresh contact with youth."

* * *

And So Forth

Olympia is now the home of the "Ideal Home Exhibition." It has become a city of glass. And in it there is an all-glass house. There is a large glass office in Fleet Street, and last week I saw a glass railway train.

I have noted the criticism of football pools, which has been increasing recently. The General Assembly of the Unitarian and Free Christian Churches adopted a resolution which described pool-betting as "a danger to the moral health of the country"; but not before a protest had been made from some members of the assembly, who thought it was sheer nonsense to single out that form of betting and to make the poor people, who indulged in that mild form of gambling, scapegoats. There were more deadly ways of gambling than putting sixpence on a pool.

EDWARD SHILLITO.

Churches Lose In Liquor Vote

Fail by Slight Margin to Carry Referendum for Tavern Control—Expect Victory in Next Test

(Correspondence from Milwaukee)

MILWAUKEE, April 13.—Another chapter was written in the struggle to regulate the taverns in Milwaukee last week when the referendum on the tavern closing ordinance lost by a small margin. The report on conditions in the taverns of the city submitted by a committee of the minister's association last fall bore fruit in the passage by the council in January of an ordinance closing the taverns from two until eight A.M. The ordinance was so poorly drawn that it would also have closed all drug stores holding liquor licenses after nine P.M. Great pressure was brought to bear upon members of the council after the ordinance was passed, so much so that they gave orders to the police chief not to enforce it until there should be a popular referendum upon it. The forces led by the ministers committee were about to declare a boycott on the referendum on the ground that it was so defective that no fair vote could be registered on it. On further thought it was decided to push the campaign through. Most of the homes in the city were circularized in a splendid effort by the various church groups but the referendum was lost.

* * *

Trade Unions Defeat Control Ordinance

The one factor most responsible for defeat in the referendum was the support which the Federated Trades Council gave to the Bartender's Union. This show of strength is rather significant when one remembers that the official Catholic paper came out for the ordinance along with strong Jewish support. Even the Brewers Association announced themselves on the side of regulation. That crowd is canny enough to see the handwriting on the wall and now declare that they seek a state law this next fall which will close all taverns in the state at 1 A.M. The liquor business here in Milwaukee is running true to form. On the night before the election the investigating committee made a last minute round of the taverns and saw hard liquor sold after hours. Meanwhile the forces which believe in regulation are contemplating further moves.

* * *

Propose Peace Council

Wisconsin is to have a "State Peace Council" if plans now under consideration bear fruit. A call is being sent out next week for those interested to meet in Milwaukee on April 26 to take the initial steps toward such an organization. The Emergency Peace Campaign received splendid support in the state and the feeling has been quite widespread that the interest aroused at that time should not be allowed to dissipate itself. Accordingly a group from Madison led by George Collins and Cameron Hall met with a group of the Milwaukee Peace Council recently to see what

might be done. The result was a call to a conference on April 28 to consider ways and means.

* * *

Churches Report Attendance Gains

The newspapers carried the story recently of the remarkable attendance which many churches in the city were enjoying. Churches which were having unusual crowds are the Sherman Boulevard Lutheran Church and Ascension Lutheran Church. The Sherman Boulevard congregation has had to have two services in its splendid new sanctuary to care for the people. While not having such remarkable attendance many other churches are commenting on increased interest in religion.

* * *

Shall Free Speech be Extended to Fascists?

The socially radical groups have been confronted with the question recently as to whether they were willing to grant the right of free speech and assembly to such fascist minded groups as the German-American Volksbund. Unfortunately they have not been at one within themselves on the matter. Some of the more aggressive have sought to exclude these Hitler sympathizers from the public auditorium. Others insisted that if we are to grant the right of free speech and assembly to communists we must grant it to fascists as well. Meanwhile when the Volksbund held their meeting recently a great crowd of the radicals picketed the hall.

* * *

Baptists to Meet In Milwaukee

May 26-31 Milwaukee will be host to the Northern Baptist Convention with some 4,000 delegates. The theme of the convention will be "The Challenge of the Missionary Need of the World." Dr. George S. Truett and Dr. F. H. Rushbrook, officers of the World Baptist Alliance, will be the guests of the convention and will speak along with others such as Dr. Albert Bevan, Dr. Gordon Poteat, Dr. McNeill Poteat and Dr. Bernard Clausen. Dr. E. Leroy Dakin, pastor of the First Baptist Church, is in charge of publicity.

* * *

Defeat Plan for R.O.T.C. In High Schools

Advocates of military training in the public schools got a severe setback in Kenosha the other day when the proposal to put the R.O.T.C. in the high schools of the city was overwhelmingly defeated. The churches, women's clubs and the labor unions lined up against the American Legion and other super-patriotic organizations and gave them a decisive defeat.

* * *

Unemployment Increases But More Slowly

Unemployment still causes considerable uneasiness here in the city. Most of the larger plants are running with only a part of their regular corps of workers. Relief loads are far higher than last year. In March 1937 there were approximately 15,000 on relief in Milwaukee county. In March of this year there were 25,000 cases. The relief headquarters report however that the rate of increase in applications for help seems to be continually shrinking.

EDWIN A. BROWN.

Ministers Roused By Jail Murder

Demand Reform in Denver Prisons—Mayor Appoints Committee to Investigate—Religion Brought to Colleges

(Correspondence from Denver)

DENVER, COLORADO, April 22.—Conditions in the Denver jail disclosed by a brutal murder have probably received national attention. The clergy have been exceedingly active and useful in the situation. The Ministerial Alliance, led by Rev. H. H. Donnenworth, held a public funeral for the unfortunate youth who was slain in our jail. They demanded a cleanup of the administration of the jail. The mayor appointed Capt. Edmund Young, long and favorably known to the clergy, as warden. The governor was also pressed in the situation and appointed a commission, whose majority were clergymen, to investigate conditions at the state reformatory. Inexcusable conditions have been reported. The cynical statement of a prison official has given another: "Where two men are together in a prison cell, there is either a fight or immorality."

* * *

Easter Brings Large Crowds to Churches

If great congregations have significance, Easter was a triumph this year. Thousands crowded into the Garden of the Gods at Colorado Springs from every county in Colorado and from many surrounding states for the Easter sunrise service. The vast audience at the Denver auditorium for the dawn service of the Knights Templars did not diminish church attendance. Most of the major churches were filled twice Easter morning for identical services. Every high school in Denver had an Easter message by a Denver minister. The Y.M.C.A. also organized its campaign of Lenten services so that a religious message might be brought before most of the "service" clubs of the city.

* * *

Dr. Kemper Elected Head Of Church Council

Dr. Clarence Kemper renders ever increasingly valuable service to the community. He was elected as the new president of the Colorado Council of Churches at its annual meeting. He was also elected chairman of the Denver Interracial Commission at the last meeting of that group. In the meanwhile, the outer structure of the First Baptist Church, of which Dr. Kemper is pastor, has been completed. This beautiful colonial edifice now gives a touch of high religion to the civic center where state and municipal buildings are cloistered.

* * *

Meetings of Youth

The ninth annual State Christian Youth Conference was held at Colorado Springs, March 18-20. This session gathered 300 young people together under the direction of Harold Gilmore and the Colorado Council of Religious Education. Commissions were devoted to "Personal Religious Living," "Bringing About World Peace," "Building a Christian Economic Order," "Methods of Young People's Work" and "Methods of Interdenominational Work."

For YOUR Vacation
The 1938
NORTHFIELD
FOUNDED BY D. L. MOODY
SUMMER CONFERENCES

SCHEDULE
GIRLS' CONFERENCE JUNE 24-JULY 1
CHRISTIAN ENDEAVOR CONF. JULY 4-11
MISSIONARY CONFERENCE JULY 11-19
UNITED PRESBYTERIAN CONF. JULY 16-23
RELIGIOUS EDUCATION CONF. JULY 19-30
WESTMINSTER CHOIR SCHOOL JULY 25 - AUG. 15
GENERAL CONFERENCE JULY 30 - AUG. 15

Let us send you a picture folder!
NORTHFIELD-SUMMER-CONFERENCES
• EAST NORTHFIELD, MASS. •

STUDY
Worship in the Church and Church School
Supervising the Church School Program
Personality and Religious Development of Children
Modern Methods of Teaching in Religious Education
Northwestern University
Summer Session—June 20-August 12
Graduate and Undergraduate Credit
Stimulating Fellowship, Wholesome Recreation
On the Shore of Lake Michigan
For further information write Professor F. M. McKibben, Northwestern University, School of Education, Evanston, Illinois.

JUNIOR CHOIR METHODS
under the direction of
EDITH E. SACKETT, B.M.,
JULY 5-16, 1938
At Fort George Presbyterian Church
186th Street & St. Nicholas Ave., N. Y. C.
For further information write to: Miss Sackett, 15 West Mt. Vernon Place, Baltimore, Md.

Choir Pulpit GOWNS
Hangings, Bible Markers, etc. Fine materials, beautiful work, pleasing low prices. State your needs. Catalog and samples on request.
DeMOULIN BROS. & CO.
1187 S. 4th St., Greenville, Illinois

Leaders included Ivan Gould, "Dad" Waite and Dr. T. Raymond Allston.

LUCCOCK

on

THE ACTS OF THE APOSTLES

"To announce 'another Luccock book' is to arouse the eager curiosity of thousands of ministers and laymen of all the evangelical denominations. . . . Ideas wrought out of deep reflection upon the Word fairly tumble over one another in *The Acts of the Apostles* and make it a book of real power."—*L. O. Hartman* $1.50

From your bookseller or the publishers

WILLETT, CLARK & CO.
Chicago—New York

Raise **MONEY**
...Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

Gottschalk's
METAL SPONGE

MAKE MONEY · WIN FRIENDS!

Be our representative—earn generous income—introduce Egermeier's BIBLE STORY BOOK in your church and community. Widely acclaimed the greatest work of its kind! More stories, more pictures, more beauty, more truth. Our "Child Culture" edition bought on sight by eager parents. Everybody loves children and knows one or more who ought to have BIBLE STORY BOOK inspiration for a better life. Win new friends and help bring children to Christ. Write for our Special Offer.

Gospel Trumpet Co. Est. 1881 Anderson, Ind.

Communion Ware of Quality

Lowest Prices. Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.
Room 344 1701-1705 Chestnut Street, Philadelphia, Pa.

FOR RENT
FURNISHED SHORE COTTAGE ON PEMAQUID POINT, MAINE.
FINE OCEAN VIEW.
ADDRESS
GEORGE L. COLLIE New Harbor, Maine

Dr. Harry T. Stock of Boston is at work in our section. This leader of youth activities for the Congregational Church is speaking to Congregational young people of this section in First Plymouth Church of Denver on April 27. He goes from Denver to Great Falls, Montana, where he is to be the major leader of the Congregational Conference of Montana.

* * *

Sunday School Leaders Meet in Denver

On May 13-15 Denver will be host to the Colorado Sunday School Convention. Glenn Clark of St. Paul will lead the devotional services of the convention. Helen Topping, fresh from Japan, will bring messages of the troubled East. Professional leaders in religious education, who will conduct leadership training, will include Robert M. Hopkins of New York, Ray M. Johnson of South Dakota and Hazel Lewis of St. Louis.

* * *

'Religious Emphasis Week' at Colorado University

Catholic, Protestant and Jew united in the annual "Religious Emphasis Week" program of the University of Colorado at Boulder. Rev. Allan Hunter of Los Angeles was brought back to his native state as the major leader of the conference. Rabbi William S. Friedman of Temple Emanuel and Rev. Joseph Lilly of St. Thomas Seminary went from Denver to assist in the program. The program was under the direction of a University committee led by Rev. Lucius F. Reed.

* * *

And So Forth

Greeley has lost two of its leading ministers. Rev. I. B. Wood has left the Methodist Church. Rev. Willard Q. Strahl of the Presbyterian Church has gone to Minot, S. D.

The Iliff School of Theology announces Clark H. Barnacle, M.D., as the Leona Boas Wilkinson Memorial Lecturer for 1938. Dr. Barnacle will give six lectures at Iliff School on "Clinical Psychiatry and the Clergy."

The University of Denver has just enjoyed a visit from Mrs. Regina Wescott Wieman. The university has recently announced a course in its "City College" (evening school) on "Education for Character and Moral Growth."

VERE V. LOPER.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, Children (under 15 years).

Battle of Broadway

(McLagen, Donlevy) (Fox) Raucous, uncouth farce, reverting to years ago. Two rowdy roughnecks and their doddering boss, supposedly American legionnaires, bawl, wrangle, doublecross each other over "dames," smash crockery, furniture and heads. Insane asylum wedding for climax. Glorified crudity.

For A: Crude. For Y, and C: Certainly not.

Condemned Women

(Eilers, Shirley, Philip Duncan) (RKO) Depressing story of women in prison, bitterness, jailbreak, women shooting women —but wise warden, nice young doctor kindly judge manage romantic but illogical "happy ending." Somewhat informative on prison life but slight value otherwise.

For A: Unpleasant. For Y, and C: By no means.

Fools for Scandal

(Lombard, Gravet) (Warner) Penniless French marquis, incognito, chases and is chased by whimsical American movie queen through Paris. Plot and action thin and flimsy but merrily played. Notable charm and cleverness in two roles. Ralph Bellamy sadly miscast. Some rhymed dialog, alas!

For A: Good of kind. For Y: Perhaps. For C: Hardly.

Hollywood Stadium Mystery

(Neil Hamilton, Evelyn Venable) (Republ) Mildly puzzling and agreeably suspenseful little thriller, not unduly violent. Writer-heroine and district-attorney-hero collaborate to solve queer death of pugilist in ring and furnish romance. The latter is more emphasized than the killings.

For A: Hardly. For Y, and C: Fairly good.

Lenin in October

(Russian, English titles) (Amkino) Vivid, generally convincing picture of the real Lenin and his master coup of October 1917. Complex preparations in dingy, primitive quarters end in triumphant storming of Winter Palace and full victory. Well done despite crudities. Usual propaganda.

For A: Good of kind. For Y, and C: Undesirable.

Test Pilot

(Gable, Loy, S. Tracy) (MGM) Powerful picture, superb technique, with three notable roles expertly done. By turns clever, delightful, stirring, nerve-wracking. Some tense dramatic moments of real life, some unreal. Wholesale drunkenness seems vital to aviation. Vast appeal, uncertain effect.

For A: Outstanding. For Y: Doubtful. For C: No.

Tip-Off Girls

(Evelyn Brent, Larry Crabbe) (Para) Fast, exciting, highly embroidered gangster-G-Man thriller, with truck-hi-jacking made practically a major U. S. industry. Usual ingredients of sinister "big boss," tough henchmen, brutal killings, G-man activities, chases, and final hectic climax.

For A: Hardly. For Y: Better not. For C: No.

Wide Open Faces

(Joe E. Brown) (Colum) Joe's usual comedy antics largely futile in story inferior to his previous ones. Honest small-town soda clerk, some obvious crooks, gangster molls, lost money, abandoned hotel, and stupid chase for climax. Not good for Joe's reputation.

For A: Poor. For Y: Poor. For C: Hardly.

Best Films for Adults

In Old Chicago	Bluebeard's Eighth Wife
You're Only Young Once	Jezebel
Girl of the Golden West	Arsene Lupin Returns

Best Family Films

Adventures of Tom Sawyer	Snow White
Rebecca of Sunnybrook Farm	Mad About Music
Gold is Where You Find It	Sergeant Murphy

Willett, Clark & Company

Two New Oxford Conference Books

Church and Community

By K. S. Latourette, Ernest Barker, Marc Boegner, Hanns Lilje, Manfred Bjorkquist, Stefan Zankov, Edwin E. Aubrey, H. Paul Douglass.

The breakdown of communal life and the growth of association and federalism as the organizing principles of human society bring in their train many problems for the church, which is essentially a community, the members of which ideally share with one another.

Nowadays men live "piecemeal" and know one another in their partial capacities, not as whole men. Some agency must undertake to reintegrate society, to give men a sense of completeness both as individuals and as members of the race.

Shall that agency be the state, with its methods of coercion, or the church, with its preaching of brotherly love? If it is to be the church, by what steps can it restore to humanity the lost sense of community? And what are to be the relations of church and state in the modern world? Such questions as these are treated in this book.

●

The Christian Understanding of Man

By T. E. Jessop, Robert L. Calhoun, N. N. Alexeiev, Emil Brunner, Pierre Maury, Austin Farrer, Walter M. Horton.

The church has lost much in attempting to evaluate the findings of science on the basis of otherworldly standards. The contributors to this book endeavor to work out a *Christian* anthropology.

To ignore the modern scientific facts which seem to collide with the biblical point of view is foolish and essentially irreligious. But it is equally foolish to allow science to exceed its proper limits. Science has nothing to say about the meaning of life. The key to the meaning of human facts is found in Christian faith and revelation. Out of this attitude grows the Christian anthropology outlined in this book.

Each book, $2.00

ANY OF THESE BOOKS MAY BE HAD
FROM YOUR BOOKSELLER OR FROM THE PUBLISHERS

Willett, Clark & Company

440 S. DEARBORN ST., CHICAGO :-: 35 E. 20th ST., NEW YORK

Other Current Leaders

City and Church in Transition

By MURRAY H. LEIFFER

What is happening to the churches in the medium-sized American city? Are they threatened with extinction? What can be done to bring such churches back to vigorous life?

363 ministers from nine denominations and serving 40 cities supplied Professor Leiffer with the data on which he bases his diagnosis and prescription.

Professor Leiffer (of Garrett) is a trained sociologist, with degrees from a number of universities. He knows the problems of the city church and his scholarly study gives his findings authority.

Says Ross W. SANDERSON, Secretary of the Council of Churches, Buffalo and Erie County, N. Y.: "Congratulations! We have long needed such a book. It raises Mediopolis, which is the next point of attack in Protestant cooperation, to a new level of opportunity."

$2.50

From U-Boat to Pulpit

By MARTIN NIEMOLLER

Twenty years ago Commander Niemöller of Submarine UC67 felt that he had achieved a glorious goal. . . .What is the link between the Niemöller of 1917 and the Niemöller of 1938—a parson under government surveillance because of his preaching the gospel of spiritual freedom? This book tells the whole story. **$2.00**

10 One-Act Plays

Selected and edited by Fred Eastman.

Drama groups in churches and schools are continually looking for plays of dramatic quality and ethical insight. Here are 10 of them, with necessary data regarding production. **$2.00**

Lords of Speech

By EDGAR DeWITT JONES

The author is concerned not so much with the biographies of these 15 American orators as with what they said and how they said it. But he has given enough of the historical background of the speeches to make their significance clear. Oratory is a *living* art and in these vivid chapters its springs are laid bare. **$2.00**

RECOVERIES IN RELIGION
Ralph W. Sockman

"The preacher who reads this searching, clarifying commentary on modern religious problems will not be at a loss to understand why the author, over the radio, in the pulpit, in a multitude of assemblies, has found a listening audience. This volume constitutes a popular course in homiletics adapted to our day."—*Dr. Charles S. Macfarland.* "The book is in a sense a defense of religion but it is more than that; it is a restatement of its neglected powers in modern terms. In the midst of much pessimism it is tonic. Dr. Sockman's prose is a joy, and he illuminates his thought with a wealth of illustration."—*The Churchman.* "The book is the very peak of the outpour of the period's 'Recovery' books."—*Pulpit Digest.* $2

THE PENDULUM SWINGS BACK
Marvin M. Black

"Combining a breadth of experience as a teacher and as a practical journalist, the author has packed into ten chapters a wealth of well-synthesized material that will prove invaluable to all serious students of science and philosophy. Clergyman, pedagogue and the advanced layman, each will find it stimulating. 'The Pendulum Swings Back' should not only serve as a handy reference for the student of contemporary psychological questions, but for all those who wish to see the relation of science to fundamental human problems."—*The Commonweal.* $2

THE PSYCHOLOGY OF RELIGIOUS LIVING
Karl Ruf Stolz

Part One of this book explores the "Backgrounds of the Religious Quest," discussing the nature and origins of religion. *Part Two* concerns "Religious Experience and Personality," building a vital discussion upon the author's thorough knowledge of current schools of psychology. "If one is seeking a manual which combines an account of the historical origins of religion with some of the main present-day movements, and offers applied philosophy and theology as well as applied psychology, he will find an instructive guide here."—*Journal of Bible and Religion.* $2.50

THE MINISTER: HIS WORLD AND HIS WORK
William Adams Brown

"Each chapter is marked by insight, the courage, the statesmanlike poise and balance that we have come to associate with everything that comes from Dr. Brown's pen."—*Episcopal Pulpit.* "There is a longing in the hearts of most ministers today for helpful counsel in rethinking what religion and the Church have to offer to a confused and troubled world. Dr. Brown's book, a most timely contribution, will fire the soul of every minister who reads it with a new passion for consecrated leadership."—*Monday Morning.* $2

THE SMALL SECTS IN AMERICA
Elmer T. Clark

This book makes an illuminating study of more than two hundred of the smaller sects in America, many of them previously neglected in all statistical or historical studies. "The little volume is exceptionally comprehensive within its page limits, its story is picturesquely told, and its collected historical data and interpretations should be of special interest and value to all ministers and mature laymen who desire a bird's-eye view of the most significant portion of the American religious scene."—*Church History.* $2

International Authorities Speak through These Books

FIVE MINUTES TO TWELVE
Adolf Keller

A spiritual interpretation of the Oxford and Edinburgh Conferences, this book challenges the Christian forces of the world to rescue human values before it is too late. "It is brimming full of the author's trenchant observations on the most pressing ecclesiastical and political problems of the day. No one is better prepared to talk about this matter of the church in the world."—*Pageant.* $1

KILL OR CURE?
Muriel Lester

Not only the mad horror of war but a sane program for peace is presented in this earnest, courageous book. "The book is vivid and stirring; crowded with striking, and, for public speakers, usable material, the best of which has come from the author's observation and experience."—*Methodist-Protestant Recorder.* No mere theorist but a Christian of practical experience is the author, fittingly called "the Jane Addams of the East Side of London." $1

GOD THE CREATOR
George S. Hendry

This book studies the nature of our knowledge of God the Creator, and especially of that "otherness" imputed to Him by the Barthians. "The value of the little book is in its sharp challenge of our former modes of thought. It is worth reading both because of the assent it will bring to the mind of the reader and also for the dissent which it is sure to provoke for many."—*World Call.* 1.50

CHRISTIAN FAITH AND THE SCIENCE OF TODAY
J. H. Morrison

"Ministers who desire help toward a sound appraisal of the present status of the natural sciences will find here a discussion of inestimable value. The disagreements of various scientific leaders are pointed out and the limitations of the fields laid bare."—*Christendom.* "Dr. Morrison handles the confused relationships between Christian faith and science with a master's hand."—*The Churchman.* $2

SON TO SUSANNA (The Private Life of John Wesley)
G. Elsie Harrison

"This study never misses the enormous religious and social importance of John Wesley and his revival, but at the same time sees the central actors as credible human beings."—*Christian Century.*

"This analysis of the mental processes of John Wesley is marvellous. The book reads like fiction, fast moving, poignant, powerful. No one can afford to miss it."—*Episcopal Pulpit.* $2.50

Order from Your Bookseller - - Complete Catalogue on Request to Your Bookseller or the Publishers

COKESBURY GOOD BOOKS

COKESBURY PRESS
NASHVILLE, TENN.

May 4,

es
ooks

LVE
Keller

ford and
enges the
e human
ming full
s on the
cal prob-
epared to
n in the
$1

Lester

it a sane
earnest,
and stir-
r public
which has
d experi-
No mere
xperience
Addams
$1

endry

nowledge
of that
Barthians.
arp chal-
nt. It is
nt it will
o for the
many."—
1.50

THE

rrison

a sound
natural
estimable
scientific
ations of
Dr. Mor-
between
master's
$2

r)
rrison

ous reli-
sley and
e central
Christian

of John
like fic-
No one
it. $2.50

PRESS
TENN.